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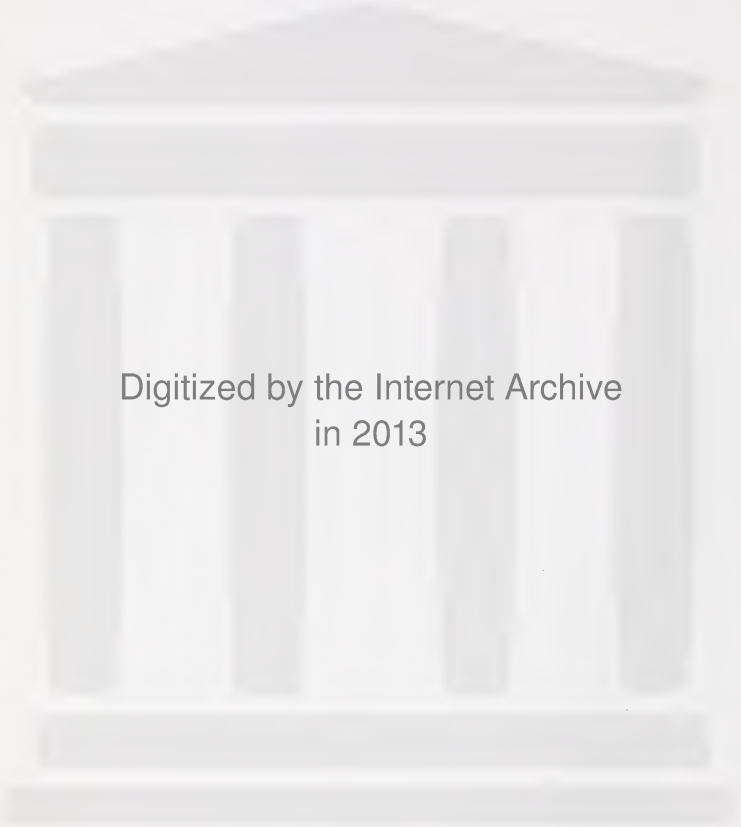
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J. W. MENDENHALL, D.D., LL.D., EDITOR.

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J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

JULY, 1892.

ART. I.—THE DOCTRINE OF SANCTIFICATION PSYCHOLOGICALLY DEVELOPED.

HOLINESS is the demand of the hour. Never was Christianity called upon to prove its claims by its fruits as it is to-day. In this era of realism men ask after results. Applied Christianity is the only Christianity in whose behalf the preacher can gain the attention of a busy age. The preponderant ethical element in a well-rounded doctrine of sanctification ought therefore to make it an attractive theme. With the religion of historical Christianity much fault may be found. But few have the hardihood to criticise the religion of Christ; and the gracious processes of sanctification all tend to produce in their subjects a moral and religious likeness to Jesus.

Why, then, has sanctification become a word of offense to the present generation? It will not suffice to answer that the natural heart is averse to it, for if one does not call it by name he may preach all he will about the subject, and no one's prejudices will be aroused. Nor is the explanation to be found in the failure of its professors to meet the expectations of their observers and critics; for most people believe in religion notwithstanding the imperfections of Christians. Observation shows that the source of opposition is either ignorance or misapprehension. When the doctrine is clearly set forth as taught in the Scriptures, criticism is disarmed, not so much by the authority of God's word as by the reasonableness of the doctrine itself. The peculiarly practical nature of the doctrine imposes upon all ministers of the Gospel the duty of clearly compre-

hending it. Yet in what practical domain of Christian doctrine does so much confusion of thought reign as here? Consecration, sanctification, holiness, perfect love, Christian perfection, the second blessing, the higher life, the mind that was in Christ, the image of Christ in the soul, and a variety of other terms, scriptural and unscriptural, each having in reality a definite meaning, and giving expression to some particular phase of the whole work, are used in the most indiscriminate manner, and, with the exception of the first, are generally allowed to be identical in significance. Under such instructions professions are likely to be equally indiscriminate. Listeners feel, rather than perceive, the incongruity. They do not charge hypocrisy, but error, and mentally resolve not to be guilty of a similar mistake. They may be wrong, but if we can prevent such consequences by greater precision in the statement of the doctrine and experience we are bound by the most solemn obligations to do it.*

The subject is much larger than any treatment of it ever given to the world, although it has been the theme of many excellent treatises, the reading of which can but fan the devotional feelings into flame. But all these works are practical rather than critical, and do not propose to do more than to set forth clearly the teachings of Wesley concerning the doctrine. Without exception, too, they give to one single phase and juncture in the process of sanctification so much prominence as to withdraw attention from the wider and all-inclusive work. Probably no one would be more surprised than Wesley himself that his followers have been content with the study he made of the doctrine in the course of his busy life. As a matter of fact he wrote very little upon this subject as compared with the practical importance it holds in his system. Even his "Plain Account" was not written to make the *doctrine* plain, but to make plain that his teaching concerning Christian perfection had been self-consistent from the beginning.† In other words, it is a history of his connection with the doctrine among the Methodists. This accounts for the repetitive character of the

* On the profession of the blessing Wesley has given most sensible advice. *Works*, vol. vi, p. 524.

† See full title of the work and first paragraph, as well as throughout. *Works*, vol. vi, p. 483, *ff.*

document. But it also accounts for the fact that although it occupies forty-nine pages of his published works the doctrine itself is little developed therein. Wesley's mind was intuitional rather than reflective, and practical rather than philosophical. He reached the truth, but he reached it in bulk rather than in detail. His doctrinal teachings will, we predict, undergo but little modification in the course of the ages. But they are capable of immense elaboration and development. What he stated in general needs to be analyzed, that the contents and implications of his opinions may be made clear. On the subject of sanctification he was especially prolific of undefined suggestion, both as to method and fact. His constant limitation of the terms of Scripture by the facts of psychology was a logical consequence of the emphasis he gave to man's part in salvation; but he never developed the method, nor has any writer acted upon the hint.* The nature and powers of the soul, man, in his environment, the subject of sanctifying grace, must be taken into consideration, and not the will and power of God alone. Divine grace is a power at work upon human character and life. Its reactions upon the human soul, and their modifications by the other forces at work in him and upon him, need careful study. This is, in part, the psychological side of the theme.

Then, too, the scriptural teachings concerning holiness need to be more exhaustively studied. It does not suffice to examine the meaning of a few such words as "holy," "holiness," etc.† Holiness is, indeed, the central doctrine of the Bible; but a center implies a circumference. To exhibit the center alone is inadequate. We want all those Scriptures which lie about the center and shade up into it and illustrate it. Yet how inadequately the subject has been studied from the script-

* Dr. Daniel Steele, in his delightful and helpful book, *Love Enthroned*, has shown some appreciation of the value of psychology to a study of Christian experience. See Chapter XIII, § 2. Bishops Foster and Merrill employ the psychological method incidentally, especially the former in his *Philosophy of Christian Experience*, Lectures VII, VIII. But no one has undertaken to employ it systematically, so far as we know.

† This is the chief defect in Beet's excellent work, *Holiness as Understood by the Writers of the Bible.* The work of Dr. A. Lowrey, *Possibilities of Grace*, is the most complete in this respect, as in many others, with which we have met. We have wished, however, for a more thorough discussion of the passages adduced.

ural stand-point is seen in the fact that when Issel, in 1885, proposed to write his prize essay on "The Idea of Holiness in the New Testament" he could not find a single monograph on the subject. Such an investigation would uncover the wealth of information on this profoundly practical theme which is contained in the parables, the precepts, the biographies, and the history of God's word, and, if critical and unbiased, would correct many false imterpretations which have been imposed upon Scripture rather than found in it.

There is in Christian theology a strongly pessimistic element. The dark fact of sin has cast a gloomy shadow over the human heart. Among the first Christians there was no expectation of the conversion of the world prior to the second coming of Christ. Here and there an inspired soul, like Paul, rose to the true ethical conception of Christianity as taught by Christ; but the popular view was that the Holy Spirit wrought in the hearts of believers to produce ecstatic conditions rather than ethical results,* and that when Christ should come he would thus claim his own; but the thought was centered upon the relation to Christ, not upon a moral condition. The character of Christianity as at first popularly conceived was a one-sided, absolute, and abstract supernaturalism.† The Christian was in the world, but he was not of the world. He was to prepare himself for the early coming of Christ. His relations were chiefly with heaven, not with earth. The ethical was relegated to a subordinate position in the life of the Christian. The apostles seized upon this expectation of the second advent of Christ as a motive to holiness. But popularly, salvation meant adoption into the family of God on account of his grace, and consequent entrance into heaven, not freedom from the indwelling and dominion of sin. But while the early Christians, secure of their place in the family of God and looking for the immediate coming of Christ, failed to emphasize the ethical factors of Christianity, yet from the beginning the conflict between the flesh and the Spirit had been perceived. In one form or another we find it in every book of the New Testament, and in the writings of Paul it is very prominent. As the decades multiplied, therefore, the

* Gunkel, *Die Wirkungen des heiligen Geistes*, p. 6, and throughout. Compare also 1 Cor. xii, 31, and context.

† Rothe, *Vorlesungen über Kirchengeschichte*, vol. i, pp. 99–101.

ethical requirements of the Gospel became more clear to Christian thought. Lines were drawn; parties were formed. The more rigorous would make the Church the communion of the holy; the laxer party were content to see in the Church the medium of salvation to its adherents. But the former sentiment found its expression on the one side in asceticism, in which the consciousness of sin was so tremendous that its extirpation was believed to demand little less than self-annihilation, and on the other side in the Augustinian doctrine of sin, which made it so essential an element in the human soul that the mass of the Christian Church has ever since despaired of its eradication in this life. Roman Catholics do not expect the purification of the soul by the power even of divine grace, but only by purgatorial fires. Calvinists generally deny the possibility of the purification of the heart prior to death; while the Methodist bodies, in which alone an optimistic spirit prevails concerning the treatment of sin, think it possible that man may become entirely holy in this life. But even Wesley was so profoundly impressed with the havoc which sin has wrought in the soul that he did not believe in man's complete recovery from it while we were in the body. The freedom from sin of which he speaks is not that of Adam before the fall, nor is it freedom from mistakes which look like sins,* but which he affirms are not sins in the true sense of the word.† Indeed, the deviations from perfect rectitude are so defined as to admit of very great imperfections in the wholly sanctified, provided that they arise from ignorance, infirmity, and defective judgment, and not from a lacking spirit of love to God and man. The only perfection of which Wesley knew any thing was a perfection of love—the loving God with all the heart, soul, mind, and strength, and our neighbor as ourselves. And even this perfection is to Wesley and his followers rather a blessed possibility than a frequent realization.‡

The same pessimistic gloom is apparent in the so-called "New Theology," and has found its most popular expression in recent utterances by Professor Briggs.§ The peculiarity of his

* *Works*, vol. vi, pp. 512, 513. † *Ibid.*, pp. 500, 501.

‡ *Ibid.*, vol. vi, p. 497. "We grant . . . that many of those who have died in the faith, yea, the greater part of those we have known, were not perfected in love till a little before their death." See also p. 532.

§ Briggs, *Whither?* pp. 146–148.

teaching is not in any supposed progressiveness of sanctification, for both the idea and the term were employed long before he wrote on the subject, but it is in making sanctification progressive after death. Nor would this have produced any opposition had he meant by that sanctification the progress of the soul in positive graces. But the sanctification to which he refers is purification from sin, which he asserts is never complete prior to death. Hence he is obliged to find an intermediate state, not specially for the soul in waiting for the resurrection of the body and the approach of the final judgment, but for further and complete purification. He affirms that the teaching of the Westminster Confession is simply of a gradual sanctification, and that the idea of sudden freedom from sin in the hour of death is contrary to Scripture and to the Confession of Faith of his Church. That it is unscriptural was pointed out long ago by Wesley, Fletcher, and Watson, and has been insisted upon by all Methodist writers ever since. But, on the other hand, Briggs is not so hopeless as his Calvinistic brethren, since he asserts that the time may come when even in this life Christians will be made perfectly free from sin. On this point, then, the only difference between Briggs and Methodist authors is that the latter believe that time to have already come.* His utterances are so brief as to be exceedingly unsatisfactory, and it is difficult to conjecture just what he would say on points left untouched were he to write more at length. But it appears clear that he regards sanctification as the result of gracious influences, for the full effects of which time is necessary. In this insistence upon the time element in complete sanctification Briggs is not alone. We have seen that Professor Beet coincides with his view, in this respect, only that he is more extreme. Bishop Merrill asserts with great emphasis that Chris-

* The only exception we have met is Joseph Agar Beet, who, in his *Holiness as Understood by the Writers of the Bible*, pp. 69, 70, says he finds nowhere in the Bible "reason to believe that they (the forces of evil) may now by our faith or at any future time in our lives be entirely annihilated. . . . In these senses, then, Christian purity admits of infinite growth. For I can find no limit in the Bible of a degree of spiritual life in which increasing light will not reveal in us elements of evil unseen before, and I cannot conceive of such. Consequently Christian purity admits of no finality." That such utterances have passed unchallenged is a proof of the freedom of thought allowed in Methodism, and an illustration of the fact that the spirit rather than the doctrine in Professor Briggs is offensive.

tian perfection requires not merely time, but "persistent struggles with self and the world." * And there is probably no thoughtful writer who would not hold to the necessity of the lapse of time for purification from sin and the development of the positive graces of the Spirit.† Much depends upon the definition of sin; but the combined results of a comprehensive study of God's word, and observation of the operations of grace in the soul, must make us cautious in asserting that we can be made entirely free from sin in this life.

The difficulty which thinkers experience in reconciling their ideas of heaven with the facts of daily observation and the teachings of the creeds is the source of all the confusion on this portion of the subject. Heaven is represented in the Bible as a place of absolute freedom from sin. Nothing can enter that holy place which loveth or maketh a lie. There is there no sickness, sorrow, pain, or death. Not only the sin but the evils of this world are excluded from that blessed abode. But many of these evils arise directly from the very mistakes and imperfections which are allowed to be perfectly consistent with entire sanctification. The portrait we are accustomed to paint in imagination when we think of Adam and Eve prior to their fall represents to our minds exactly the type of human being fitted for the heaven described in the Bible. Yet we are taught, and experience leads us to believe, that such a state of perfection as that of our first parents unfallen can never be attained in this life, whether as to quality or degree. We must believe with Wesley that Adam "was created free from any defect either in his understanding or his affections." ‡ He was therefore free from the mistakes of judgment and other imperfections which are supposed to be consistent with perfect love. After the fall, and as a result of the same, Adam, or at least Adam's posterity, was deprived of those perfect powers. Is sin, then, narrower than the effects of the fall, or are sin and those defects commensurate? If one makes himself responsible for his sinful propensities by using them for his own gratification after reach-

* *Aspects of Christian Experience*, p. 244. It should be observed, however, that Bishop Merrill holds sanctification in the sense of purification to be instantaneously possible. P. 245.

† Wesley holds sanctification to be both gradual *and* instantaneous, not gradual *or* instantaneous. *Works*, vol. vi, pp. 518, 532.

‡ *Works*, vol. vi, p. 512.

ing the age of voluntary choice, does he not in so far sanction Adam's transgression by the same act, and make himself responsible for all the effects of the fall, so far as they exist in him? Is it not a mistake to speak of perfection as limited to the intention or will, the only place where love in action can make itself felt? Are not the entire effects of the fall the works of the devil, which Christ came to destroy? Is it not true that when we think of one as meet for the inheritance of the saints in light we think of one thus completely restored? Can one be said to have "put on the new man, which after God is created in righteousness and true holiness," * until he is thus restored? Is not the image of Christ to which we are to be conformed something more than the conformation of our volitional intent to his? Are we recovered from the effects of the fall until we are so thoroughly instructed in the divine will that our judgment as to that will is no longer errant? These are troublesome questions, but it is time they were answered. If we could believe in a heaven in which unrighteousness can dwell they could all be set aside. But our doctrine of heaven is one of the determining factors in the definition of sin and holiness. The breadth of the effects of the fall is another. If sin is to be limited, with Wesley, to conscious violation of a perfect law,† or, which is essentially the same, located exclusively in the will, as is so commonly done,‡ then it is not commensurate with the moral effects of the fall.

So much, then, from the stand-point of theology and the Bible. What now does psychology teach us with regard to sin? When a soul sins voluntarily what faculties are called into exercise—the will and the affections only, or the intelligence also? When it is said that all sin has its seat in the will, it must be meant that this will is intelligent. That we sometimes put forth volition without consciousness no one will dispute. But such a volition would not, according to the current teaching, entail guilt. But suppose the volition to be conscious while the mind is uninstructed as to the relation of the act or purpose to a perfect moral law, or the will of God, the person willing would be as excusable as though his act were done unconsciously. In

* Eph. iv, 24.

† *Works*, vol. vi, p. 501.

‡ Luthardt, *Saving Truths of Christianity*, p. 55; Foster, *Christian Purity*, p. 77; *Philosophy of Christian Experience*, p. 59.

neither case would there be any intentional or known violation of the perfect law. It would seem, then, that it is intelligence rather than volition which is essential to an act of sin in the current view. Certain it is that there is no sense of guilt except where the significance of the act is known. But is it therefore not sin because it was the result of a mistaken moral judgment? Is there no sin except where there is a consciousness of sin? The significance of such a proposition forbids its acceptance. What is it that enters into such an erroneous moral judgment? Is it a mere weighing of facts? A true psychology must negative this question. The weight of a moral fact to any individual is determined by the delicacy of his conscience. The judgment is colored by the character. The intellect cannot act independently of the affections. The bias of the soul affects every moral opinion. And that bias may be inherited and inborn, or it may be the result of incidents in our life experience. But, however it originates, it is a factor in the determination of our judgments. This subtle influence lies so deep that it is seldom discovered by the individual. It produces the secret faults of which the psalmist speaks,* although they are patent to the eyes of all else. Since the bias of no two souls is exactly alike the totality of the moral judgments of no two reflecting persons is alike. And it often occurs that what one sincerely condemns another approves. Both may be actuated by a loving intention toward God and toward man. But while the act of A. appears sin to B., to himself it appears highly meritorious, or at least innocent. Both cannot be right. But if sin is located in the will, then each individually becomes a law unto himself. And the current teaching has led to just this result. Men plead their sincerity in extenuation for their wrong deeds, and are perfectly honest. The defect has been in laying the whole stress upon the intention. Christians talk about loving God with all their heart, soul, mind, and strength. But how few love him with all their mind—that is, apply their minds to the ascertainment of his will in all the relations of life!

If God could deal with man as he can with inanimate and unintelligent creatures he would doubtless make short work of these imperfections. But since his plan of salvation includes man's co-operation, his way is hedged about until man finds out

* Psalm xix, 12.

and becomes what he should be. Is it not high time to emphasize the fact that intelligence is concerned in Christian conduct? Surely we are responsible for the application of our powers of reflection to our deportment. The constant comparison of our judgments with the word of God is a duty. I have no right to content myself with saying that I am actuated by a spirit of love. Love is indeed the fulfilling of the law: but it is not a blind love. It is an intelligent, studious consideration of the law with a view to fulfilling it. It is mockery to speak of love as the fulfilling of the law when it does not even impel us to the examination of that law, and of our conduct to see how it fails to come up to its requirements. And if this is true of conduct it is true also of the soul, which lies back of conduct, and from which conduct springs. Christian conduct ought to be the expression of the principles and impulses of the heart under the presidency of the intelligence. The intelligence looks on the one side toward the standard set up in the Bible, and especially as revealed in Jesus Christ, and on the other toward the principles and impulses within. According as the latter lead to the realization of the former it may approve. But thus it appears that the intelligence sits in judgment upon these principles and impulses to discover their nature and tendency, and the causes which made them and keep them as they are. Introspection is indeed a difficult exercise. Few are capable of employing it with perfect skill. And it is not here intimated that the results would in all cases be perfect. But it is affirmed that this is a much-neglected function of the mind, leading to numberless avoidable errors and occasions for reproach against the good name of those who profess to be made perfect in love. And it is also insisted that the function of truth in sanctification as it appears in psychology is taught in Scripture in those passages where Christ speaks of our sanctification and purification through the truth.* In a very important sense we can only be pure to the extent of our ideals of purity. Think of a man giving every evidence of being wholly sanctified except that he is not dead to avarice—a sin to which almost all its victims remain forever blind. Think of wholly sanctified people being so uncharitable in their utterances as to show that their zeal has turned them, unconsciously to themselves, into bigots.

* See John xv, 3; xvii, 17.

Of their sincerity none who know them can doubt. Yet what hope is there of their being purified from these sins until they are brought to see that they *are* sins, and not virtues? So far as their consciences are concerned they are indeed pure, and the destruction within them of those things which appeared sinful is so conscious an experience that they can sincerely make profession of entire heart purity; but their consciousness should not be the measure of purity even for themselves. Rather, as Wesley advises, should we profess to *feel*—that is, to be conscious of—no remaining sin. A profound truth underlies the exclamation of the psalmist when he says, "Who can understand his errors!" If these things were understood and taught harsh judgments of professors of this grace would cease with all sincere people.

The same line of argument holds good when we turn to that other great factor of holiness, namely, consecration. So far as the intention is concerned sincere consecration is always entire, but so far as reality is concerned it is only entire when the full compass of that act is comprehended by the mind. The penitent sinner makes an entire consecration so far as he knows. Did he wittingly reserve one item he could never receive the blessing of God in regeneration. But his idea of consecration, as his idea of the significance of the Christian life, may be and generally is very imperfect. In proportion, however, to the estimate which he sets upon the grace received in conversion is he likely for the time to be blinded to the imperfection of his consecration. But in the battle of life he tries his new-found strength and measures his religious principles with the temptations which beset him. It is in the daily application of his Christianity that he discovers the imperfections clinging to him. The doctrine that sin remains in believers is supported by the necessary processes of mental action. It is psychologically impossible that it should be otherwise, although it is extremely unlikely that it is God's choice that it should be so. But those who argue from the holy character of God that he would not do an imperfect work of cleansing have simply overlooked God's method with souls. Better, as man is constituted, is an imperfect work of grace with our concurrence than a perfect one without it. Until any state of grace is comprehended by the intelligence and becomes the

glad choice of the affections it forms no part of the character. It is a thing extraneous to us. But these facts point inevitably to the conclusion that sooner or later a second blessing will become a necessity to the earnest soul. Prior to conversion there has generally been but little study of the word of God with reference either to our own moral condition or the possibilities of grace. It is a fact, too, that the mind's education in spiritual things is gradual. It opens to the truth by a series of steps whose order cannot be altered.

It is a law of the mind that the Bible must be accepted by the intellect as authority in religion and morals before it can produce any effects. It is equally an invariable law of mental action that the soul can have no desire for salvation without a sense of sin. And it is also a fact inherent partly in the nature of conscience, partly in the influence of the Spirit upon the soul, that the sinner's mind can at first see nothing in the Bible but its threatenings. In psychology, as well as in the religious dispensations, law comes before gospel. This perfect adaptation of the Bible to the spiritual nature of man in its various stages is an overlooked argument in favor of a supernaturally wise authorship of the book as a whole. When the law has fulfilled its end the sinner can feel the force of the promises, and not till then. After alternating for a time between hope and fear he accepts the promises, and feels that he is no longer an alien, but a child. What has, psychologically considered, taken place? He fears to sin lest he come again into condemnation. He chooses righteousness because thus he has peace with himself and God. He gratefully loves God for granting him pardon. His will is changed from his purpose to please himself to that of pleasing God. In this high and important sense he has a new heart. His affections are, at least in part, renewed. His will has been won. All else is but a question of time. It will be seen that in the attempt to trace the psychological elements in conversion a prominent place is given to penitence and repentance. They are not regeneration. Yet the exclusively doctrinal method of treating regeneration separates them too widely from it. In insisting too strongly on a literalization of the figure of the new birth their significance to the result is lost from sight. Logically they are distinct from regeneration. But are they not a part of the process? All admit that they

are necessary to it. But are they not included in it? It would seem that according to the laws of the mind there can be no other way of bringing about the results of regeneration than by them. Hence in proportion to their strength and intelligence are the joy and permanence of the result. But if these condition the result as to its quality and degree we can see that the principal elements of regeneration are those described above.

The regenerate soul now starts out on his heavenward way. The Bible becomes his standard of life. What it forbids he avoids; what it commands he does. At least such is his intention. But as he studies the book he finds the standard higher than he had anticipated. Gradually he discovers that he is not measuring up to his own rising standard. His light is increasing. His purpose to perform all the law of God never falters. But his will and his performances do not coincide. He finds himself weak in execution. As the will to do a given amount of work is sometimes not supported by the mental or bodily powers and thus the purpose fails, so the will to be all the Lord's is not supported by the other powers of the soul. In most cases opposition is found in some of the affections. Gradually he discovers that there are powers of the soul which are untouched, or at least uncontrolled, by the Spirit of God. It is a state of things of which he had no conception prior to conversion. Hence he did not really consecrate these powers to God. Now that he finds unconsecrated abilities within himself he determines to make a new and entire consecration. In his spiritual education he has come to a crisis. It is as real and sharp as that which preceded conversion. But it pertains now to his inner nature; formerly to his outer life. The struggle now is to subdue the principles within him which war against the purpose of his will and hinder its execution. Consecration means far more now than it did at first. Then he could execute his will. Now he may will to consecrate; but this time something more than his will is involved. Hence there occurs in him a state of mind very similar to that described in the seventh chapter of Romans. That famous passage may not—indeed we are certain that it does not—describe the converted state. Yet equally certain is it that it comes, if at all, subsequent to, and not prior to, conversion. Psychologically such an experience is impossible to any penitent unless he be a peni-

tent backslider. But it is an experience which more or less completely corresponds to that through which every one passes prior to receiving the so-called second blessing.

When now God's grace resolves this discord in the soul and sets it in harmony with itself what is it that takes place? The question is not as to the method of God's influence upon the heart. Let us adhere to the less attractive side of the theme, and try to ascertain in what condition his work leaves the soul. The question is twofold; it is one both of nature and degree. First, then, as to the nature of the result accomplished. If we were to answer in the usual way we should employ certain passages of Scripture which to our mind have a definite meaning, but which might not convey the same or any meaning to the reader. We prefer, therefore, to define in terms of psychology. What was this state of the soul from which the believer has been delivered? The Scriptures employ various figures of speech to describe it, as corruption, roots of bitterness, etc. Taking these figures literally, some have thought that the soul is essentially corrupt, or have thought of it as a plot of ground in which the springing weeds kill out the good seed. The former is so frequently employed in Scripture with its correlative figure of washing, cleansing, and the like, that one hesitates even to intimate that the reality does not correspond wholly to what is implied. Yet we are inclined to think that Bishop Foster is right in asserting that the essence of the soul is not, and cannot be, corrupt.* The other figure mentioned is also frequently employed. The results of such a state are called fruit; and those of the opposite state are called fruit of the Spirit. Hence the idea of eradication, and the disputes as to the possibility of the same. That these various scriptural figures are well adapted to represent certain features of the sinful nature in man will not be questioned. But that they represent mere phases of sin will be plain as soon as we undertake to reconcile them with one another. The nature of sin cannot be at once corruption, a root, an old man of sin, etc. There must be something lying back of all these manifestations. But what is that something? Difficult indeed is it to answer. But the suggestion so ably stated by Bishop Foster,† that it is discord, disharmony of the powers, seems to be the most rational expla-

* *Christian Purity*, p. 340. † *Ibid.*, p. 124.

nation. When we think of perfect beings we must think of them as being in harmony with God, their surroundings, and themselves. When the harmony between God and our first parents was broken it disordered the perfect human nature. Those affections which look Godward were thrown into an abnormal relation. The self-centering affections acquired an undue preponderance. Man's relations both to God and to the world must henceforth be different. Our first parents had cursed the world by their fall. A perfect world could not be maintained if tenanted by an imperfect man. Thus man's disordered state led to disorder in the world in which we live, and hence "the whole creation groaneth and travaileth in pain together until now." But man's sin was not originally one of volition. Rather was it one of unbelief. The verity of God's word was doubted. So that in the very first instance sin had to do with the intelligence. Instead of trusting, our first parents distrusted, God. Besides, they preferred their own opinion to that of God. Self-confidence was thus developed as against confidence in God. Without any thought of corruption, therefore, the nature of the fall can be explained. The affections, the powers of the soul, were disarranged. Their perfect harmony was destroyed. Instead of perfect balance, some began to preponderate. According to the laws of heredity this disorder was sure to be propagated. Adam's descendants were far more likely than he had been to commit voluntary sin, since their nature was imperfect. Thus the disorder would grow and spread from generation to generation. But the nature of sin remains the same. It is a disorder in the powers of the soul. All the phenomena of sin can be better explained in this way than in any other. The restoration, therefore, corresponding to the nature of the fall, consists in bringing back these powers to perfect harmony with each other. And Fletcher's definition* of Christian perfection as "a spiritual constellation" made up of a number of perfect graces acting in perfect harmony is psychologically, as well as doctrinally, correct. We have not here space to show how the direct agency of the Spirit tends to produce this very harmony.

The next question is as to the degree in which this is accomplished in the "second blessing." But if it be true that our

* *Christian Perfection*, pp. 9, 10.

salvation from sin progresses with the growth of our ideals,* then it follows that there is no fixed and definite standard, no one line which all must cross alike in order to the experience of perfect love. Since perfect love is consistent with many mistakes and imperfections, and since these are not identical in any two individuals, there is no absolute standard. The ideal of one may be far higher than that of another. The "second blessing" will lift him far higher morally and spiritually than it will the other. And this is exactly what we observe in fact. So far as it appears to the consciousness of both, however, they have passed through almost identical experiences. A religious "experience" is revealed only in consciousness. Both are conscious of hating sin and loving righteousness. Both are conscious of having entirely consecrated themselves to God. Both are conscious of having been set free from the bondage of sin. Both are conscious of a blessedness and purity never before experienced. Both will have perfect confidence toward God as long as they remain in this state. But as soon as the nature of the remaining imperfection is revealed to the mind of one thus saved there is room for a new consecration and a still higher salvation. It is entirely possible that a third crisis might come, and a third blessing of a nature similar to the second be received. But it is more likely that the state of enlightenment in a person who has reached this stage of experience will lead to a gradual discovery of the defects, and separation from them, without a repetition of the sharp and painful struggle which preceded the blessing of perfect love. But for growth in grace subsequent to this experience the recognition of its limitation is a necessity. One who feels that the work is all accomplished can make no progress. And he who progresses will do so by making the Scripture, not his present attainment, nor the sincerity of his intentions, his standard. At first he will, perhaps, fail to discover how he differs from the scriptural measure. But gradually his eyes will be opened, and a step forward and upward will be possible. A defect painful to others long before it appeared as such to himself will be removed. He is going on to perfection.

This emphasis upon the function of the intelligence in man's

* Fletcher, *Christian Perfection*, p. 27, says: "God does not usually remove the plague of indwelling sin till it has been discovered and lamented."

salvation from sin differs somewhat from the philosophy of those who attribute the correction of the life to effects of love, or to the operation of the Spirit in the heart. That love to God does tend to the subjugation of the power of sin no one can for a moment question. Nor can it be doubted that when the love of God is shed abroad in the heart we see divine things as we never saw them before. Love is light as well as power. But love is not intended to take the place of the intelligence in man. It does not work mechanically upon the soul, but in conjunction with the intellect. In so far as love is an impulse to do right it is effective. But it still remains a question what is right. And this is a question which love is not competent to answer. The same holds true with reference to the work of the Spirit in the soul. The Spirit differs from love in that he is not only a power but is intelligent. Yet the intelligent Spirit does not supplant the intelligence in man. We may well believe that he suggests duty to the mind and reveals defects to our consciousness. But even in this respect his appeal is to the intelligence. For so far as desire and purpose are concerned the wholly consecrated Christian needs no appeal. His intention is fixed to be holy and to avoid all sin. His only need is light on the pathway and strength to carry out his purposes. Did the Spirit give only power there would be no progress. But he gives light also, thus laying man's intelligence under tribute to the supreme good of Christian perfection. To fail of a lively sense of our need of more light is to exhibit a state of contentment with ourselves indicative not of spiritual life but of death.

Many points in the subject must be left untouched. But if the slightest clew has been given to the solution of this vexed question, whether in theory or in practice, the object of the writer will have been gained. In practice certainly we must take refuge in "Him who is able to do exceeding abundantly above all that we ask or think," whose judgments are unsearchable, and his ways "past finding out."

* *Works*, vol. vi, pp. 512, 513.

Charles W. Rishell.

Art. II.—THEOSOPHY.

An apology is, perhaps, due to the reader for introducing any notice of the imposture known as Theosophy into this *Review;* but during a recent visit to America I was surprised to find how few, comparatively, had any correct knowledge of either the rise or sudden downfall of theosophy in India; and the effrontery with which its jugglery is still paraded before the public makes it evident that a brief sketch of the rise and collapse of the imposture will not be wholly out of place. Theosophy may claim India as the land of its birth, although it is by no means an Indian product. It was developed in India by strangers, and at present preserves its feeble vitality much more successfully in England and America than among the people who are supposed to have kept it hidden in their own country for long ages past. The rise, and for a brief period the extraordinary success, of the movement will also serve to illustrate the singular credulity of a certain class of professed unbelievers, as well as their disregard for those principles of sacred truth which are supposed to form the foundation of all true religion as well as philosophy.

In the year 1878 two strangers, a lady and gentleman, landed at Bombay and made themselves known, chiefly in native circles, as strangers who had come to India to study more carefully the ancient systems of religion which had been cherished by the forefathers of the present generation. Such a professed object as this could not fail to be popular with the natives of India. Without exception they are proud of the character and achievements of their most remote ancestors, understanding, as they do, that the golden age of India is its most ancient age. Europeans who profess to make a specialty of studying Indian philosophy or the ancient religions of India never fail to flatter and please the mass of the people. These two strangers were Colonel Olcott, who had commanded a regiment of volunteers in the American civil war, and more recently had served on the editorial staff of the New York *Tribune,* and Madame Blavatsky, a native of Russia, but naturalized in America, who, after visiting many countries, according to her own accounts, had spent some time in New York, where she achieved distinction in spiritist circles and won the confidence of Colonel Olcott,

who, from the first, seems to have been a singularly credulous man. The two strangers in due time began to attract attention from the English officials, as they might naturally have expected in view of their singular appearance and professed errand in coming to India. At that time there was no little excitement in Indian circles about a possible war with Russia, and the Russian name and avowed Russian nationality of Madame Blavatsky at once attracted attention, and for some time the couple were actually subjected to police espionage wherever they went, until at length they succeeded in satisfying the public that they were in India without any political motive. In due time the strange couple began to move about over the country, giving lectures, interviewing influential natives, avowing an active sympathy with them as a subject people, and professing the most ardent admiration for their ancient faith. From time to time evidences of hostility to Christianity, and especially to Christian missionaries, would be noticed, though these attracted little attention. Slowly but steadily, however, a change passed over the two strangers, who became less and less students and more and more apostles to the people. They affiliated with spiritists, and with all that class of people in India who were known to take an interest in what has since been called "Occult Science." Madame Blavatsky, who from the first was the leader in all public movements, in due time began to develop unusual powers, not only as a medium but in some respects in ways which differed from the ordinary manipulations of conventional mediums.

Two years were thus passed, and the Indian public had become familiar with the names of the two visitors, but as yet they had secured no footing whatever in European society. Madame Blavatsky, however, was equal to the emergency, and at once resolved by a bold stroke to gain both the public eye and the public ear. She secured an acquaintance with a few leading men, including Mr. A. P. Sinnett, editor of the *Pioneer*, a daily paper published at Allahabad, and then as now the leading English newspaper of India. This gentleman was well known, wherever known at all, as an outspoken disbeliever in Christianity, and a persistent if not bitter critic of missionaries and their work. He had spent some time on the coast of China in editorial work, and had there imbibed not only his hostility

toward missionaries, but a marked dislike for Americans and all that concerned them. His feelings found ample expression in the columns of his paper. Another prominent gentleman whose friendship was secured was Mr. A. O. Hume, "son of the late Joseph Hume, M. P.," as Mr. Sinnett carefully styles him in his *Occult World.* Mr. Hume was at that time one of the secretaries to the government of India, and possessed a wide influence both in English and native society. A half dozen others, all like these gentlemen, however, known as persons of skeptical views if not avowed disbelievers in Christianity, were quickly drawn together and their confidence secured by the crafty, but exceedingly able, Russian lady. Step by step she rose in their confidence, using the most consummate skill in her advances, until at length they one and all learned to believe in all her pretensions without a shadow of hesitation. The first proofs which she gave of supernatural power were simple enough, and differed in no wise from such tricks as popular jugglers can exhibit anywhere in the world at the present day. Mr. Sinnett was first of all overwhelmed with admiration and astonishment because a few roses were dropped, as it seemed to him, from the air in the midst of a little circle in which he was conversing, Madame Blavatsky being one of the company. Other little tricks of the same kind were played, until on one eventful day at Simla, the summer capital of India, a small party composed of converts and believers in the madame's supernatural powers were out for a picnic. There were six persons in the party. By what seemed to them a mere chance a seventh person joined them as they were about starting, and when they reached the place where they were to have their breakfast it was remarked that they had only six cups for their coffee and the seventh person must go without. Thereupon, after a little parleying, Madame Blavatsky told them that if they would dig in a certain place which she marked out they would find something. Two gentlemen eagerly obeyed her directions, and after digging through the roots of trees and weeds they came upon a cup and saucer of the same pattern as the other six. It is needless to say that all present were overwhelmed with astonishment, and the only one among them in whose mind any doubt lingered at once resolved to become a member of the Theosophical Society. He wished to have the ceremony per-

formed on the spot, but a diploma was necessary, whereupon the madame told them where they would find one, and this also was supposed to have come to the spot miraculously. Mr. Sinnett without hesitation proceeded to spread the whole story out in the columns of his newspaper, and it is needless to say that all India was at once filled with controversy about the alleged miracle.

Meanwhile other wonders followed. At an evening dinner party Madame Blavatsky asked the hostess if there was any lost article in the world which she specially wished, and after a few questions and answers the hostess stated that there was a family brooch which had been lost some little time before, of great value to her and of no great value to others, and which she dearly prized. The madame assured her, after a little time, that it would be found, and leading the party into the garden told them to search in a certain flower-bed, where they would find it among the flowers. Sure enough, the brooch was found, attached to a small piece of folded Thibetan paper. This great wonder was also published in the columns of the *Pioneer*. And now the wonders followed one another in rapid succession. Of course, the unbelieving public refused to accept the statements made by the credulous few, but it seemed amply sufficient to Mr. Sinnett and his friends to point out that no one could explain how these things could transpire, unless they were done in the very way which the madame affirmed. It may easily be imagined that the object which the very clever old lady had in view from the first was soon attained. She became, in some respects, the most famous woman in India. Europeans and natives were alike talking about her and her wonderful gifts, and it was no longer a question as to whether she would get a hearing in any city or town to which she might wish to go.

Meanwhile it became necessary to have something more than mere miracles, or wonders, or juggler's tricks to show, and so the time soon came for imparting the priceless knowledge of which the colonel and madame had assured the public they were possessed. They did not themselves profess to be inspired, but began to speak in vague language about a brotherhood of ancient saints which existed among the snows of Thibet. The madame taught that men and women, by a course of rigid asceticism, and by the use of occult methods known only to the initiated, could

attain to a semi-spiritual state in which, like the apostle Paul, they might at times be in the body and at times out of it. They could also attain to such a state that they would not die, and hence they assured their very credulous disciples that they were in constant communication with those mysterious brothers called Mahatmas, who had lived visibly in the world hundreds of years before. Mr. Sinnett, probably encouraged by hints from Madame Blavatsky, began to be extremely anxious to be put in communication with some of these ancient saints, and after a time he was assured that he would receive a communication from one of them. Sure enough, he found a letter lying upon his writing-desk one day, and opening it found it had been written by a Mahatma who signed himself Koot Hoomi Lal Singh, and the credulous recipient at once accepted it as genuine. Every word of it had doubtless been written by Madame Blavatsky. Letter followed letter, some of the epistles being made to drop from ceilings or apparently out of the still air, but most of them were simply laid upon his desk. Beyond a doubt in this way the germ of what Mr. Sinnett subsequently called "Esoteric Buddhism" was imparted to him, and, no matter what he may affirm to the contrary, the real author of his somewhat famous doctrines and theories was the redoubtable Madame Blavatsky. It is no longer a secret that she was so regarded by some of the prominent members of the society in India at the time the book was issued.

Some of these strange epistles were published in the columns of Mr. Sinnett's paper, and soon began to attract careful scrutiny. In one of them it was noticed that the orthography was according to the standard of Noah Webster; and hence it was quickly suggested that the writer was either an American or one who had become familiar with English writing according to the American standard. This, however, did not shake the confidence of Mr. Sinnett. Other epistles were published in a periodical established by Madame Blavatsky in Bombay, and some of these were again copied into American periodicals. In due course of time an indignant letter was received from an American spiritist pointing out that one of these professed epistles from the Thibetan ghost, or spirit, or saint, or whatever he claimed to be, had been plagiarized word for word, having been delivered by the American writer at a certain time and place which he

specified, and published several years before it appeared in India. Even this, however, did not shake the confidence of the intelligent dupes, who had now staked every thing upon their confidence in Madame Blavatsky. Mr. Hume, it is true, withdrew from the society which had been founded by the two strangers, but still professed a kind of half-hearted confidence in many of Madame Blavatsky's performances.

It will now be asked what kind of persons these two were found to be, after ample opportunity had been afforded for intelligent persons in India to form an acquaintance with them. Madame Blavatsky quickly became well known as a person who had no regard whatever for truth. If an adept in what she called "Occult Science," she was certainly still more of an adept in speaking falsehoods. In fact, she was notorious not only for her many misstatements in private conversation, but for her reckless disregard of truth in published communications to newspapers and other periodicals. She was a woman of violent temper, as some of her own disciples not only well knew but confessed. She was an adept at cards, and an inveterate smoker of cigarettes, a fact which never seemed to strike her credulous disciples, although she taught them that the art in which she had made so much progress could only be mastered by rigid asceticism, a course of life utterly inconsistent with cigarette-smoking. Her past life was, and till her death continued to be, clouded with uncertainty. She affirmed constantly that she had spent seven years among the snows of Thibet studying the principles of what she called theosophy; but parties who knew somewhat of her past career were uncharitable enough to believe that those seven years had been spent in Egypt in a very different capacity, indeed, from that of a student of theosophy. She was, in short, the last person in this world whom a sincere lover of truth would accept as a guide in religion, philosophy, or in any thing else. I am not making these statements on the authority of her enemies alone. One of her most distinguished disciples, in a letter written about the time of the final collapse of her scheme, said of her: "Cross her, and but for the restraints which knowledge, not conscience or remorse, places upon her, she would poison you." The same writer, with a confusion of moral perception which seems incredible, added after a few more sen-

tences: "She has lied and deceived, but she has done so unselfishly!"

As for Colonel Olcott, there has been a charitable willingness on the part of the public to excuse him, on the ground of his extraordinary credulity and simplicity of character; but this is admitting more than the broadest and deepest charity can possibly call for. He is by no means a fool. He is a ready writer, an intelligent man, has read and studied much, and unless he is an idiot is perfectly well aware that the system which he upholds has been founded in fraud and deception, and that it is substantially a gigantic lie as it is presented to the public at the present day. It is impossible to acquit him of willful duplicity on the ground that he is devoid of intelligence, or that he has no power to discriminate between truth and falsehood.

But I am anticipating. For some time after Madame Blavatsky and Colonel Olcott achieved fame at Simla, they rode upon the high places of the earth in India. Wherever they went they were received with the most marked distinction. Vast processions of enthusiastic natives turned out to greet them, and whether among the Hindus of India or the Buddhists of Ceylon they were equally welcome and equally popular. Wonders continued to increase. One of the madame's most favorite tricks was to engage in conversation at a dinner party or some other public place about some subject on which special information was wanted, and while the company were talking on the subject, or soon after, a message would be brought from the telegraph office, having just been received from a place perhaps a thousand miles distant and giving the very information needed. Of course, all present would be astonished. How could a stranger a thousand miles away know that they would be conversing on this particular subject at this particular time? At last the Thibetan brothers began to put in an appearance in person. One and another affirmed that he had seen them, always, however, either on a moonlight night or in a dimly lighted room, with the usual safe-guards which are invariably provided at spiritist exhibitions. Last of all it was determined to build a shrine, and give to theosophy a local habitation and a name. A place called Adyar, in the suburbs of Madras, was chosen for this purpose, and a shrine was built, constructed in such a way as to make it evident almost to a child that it was intended to

deceive. A stranger going to the shrine and wishing a communication from some unseen place was told to write out what he wished to say in a letter and lay it upon a little shelf. Immediately behind this there was a sliding panel which could be removed, and always, after a short delay, the person who had placed the letter was told to go and look, and in place of his own letter he would find a reply. It seems incredible that this clumsy device should impose upon any one, and yet for some time it was carried on successfully.

The reader will ask what the ultimate object of the parties could have been. Men and women work for different objects, and it is not probable that they are actuated by any one single motive. They probably were as fond of fame and power as other people. They also, like other people, had to provide for their personal wants. They founded a society called the Theosophical Society on the basis of the imposture described above, and freely admitted to it all who could be induced to join, but required a payment of ten rupees on the part of every new member. This fee, according to the constitution of the society, was to be given to the "President-Founder," who was Colonel Olcott, and between him and Madame Blavatsky a perfect understanding existed. Colonel Olcott was not called upon to render any account of the fees thus received, and had the people of India joined by thousands and tens of thousands, as was no doubt anticipated, the two adventurers would have become surpassingly rich. Unfortunately for them, however, the people of India were more profuse in their offerings of praise and adulation than of silver coin. Comparatively few of them joined the society, and financially the whole adventure proved a failure.

This movement, which may be said to have begun in 1880, went forward with unabated momentum for nearly four years, but it was impossible that an imposture so bare-faced and shallow could much longer escape public detection and exposure. Soon after Madame Blavatsky arrived in India she sent to Egypt, where she had formerly resided for some time, for a Frenchman named Coulomb and his wife to come and join her. This worthy pair remained with her as faithful confederates till 1884. They were on the most intimate terms with her, and were affectionately known both in correspondence and conversation by the

titles of Marquis and Marquise. In 1884 it was determined to visit England and try the effect of introducing the movement into London society. Accordingly, the colonel and Madame Blavatsky, accompanied by a Bengali young man named Mohini Lal Chatterjee, visited London and attracted no little attention. Mr. Sinnett, who had been obliged to give up his position as editor in India on account of the singular aberrations into which theosophy had led him, was in London at the time, and although no professed miracles and but few wonders of any kind were exhibited by the madame herself, yet enough idle or curious persons could be found to keep the party constantly engaged. Mr. Chatterjee attracted only less attention than Madame Blavatsky herself. He assumed the air of a very sacred person. He was not to be touched by the profane. When introduced to strangers he held his hands behind him and refrained from contaminating them by grasping the hand of a stranger. In London first, and subsequently in Boston, he made a great impression upon a certain class of rather weak people by the manner in which he bore himself, by his long black locks and lustrous dark eyes, and the mysterious air which he assumed when spoken to on religious subjects. In Boston his popularity amounted in some circles almost to a craze. He parted his hair in the middle, and his shining locks fell down on either shoulder; and when he seated himself in a drawing room, and talked platitudes to the idle people, who with eyes and mouth agape listened to his sayings, he was regarded as something more than an ordinary man. Some poor weak creatures even went so far as to say that he reminded them so strikingly of the most familiar picture of our Saviour that they could not but think he bore in some degree the same kind of a character; and yet as a matter of fact his talks were of the most shallow and worthless character. Leading men, such as Bishop Phillips Brooks, Dr. Townsend, and others, were induced to go and hear him, and came away simply disgusted that intelligent people in a city like Boston could be imposed upon by such a charlatan.

In the meantime disaster was impending over the fated cause in India. In the absence of Madame Blavatsky some of the leading theosophists at Adyar deposed Monsieur and Madame Coulomb from the place of authority which they held, and when

an appeal to Madame Blavatsky failed to bring them justice Madame Coulomb waited upon the Rev. George Patterson, Wesleyan missionary in Madras, and voluntarily made over to him a large collection of Madame Blavatsky's private letters. Madame Coulomb stated that she felt it her duty to do so; but whatever other motive may have impelled her to take this step Mr. Patterson felt that it was due to the public to accept the evidence thus voluntarily placed in his hands, and expose an imposture which was doing an immense amount of mischief in India, and which promised to do still more in years to come. After a careful inspection of the letters, most of which were written in French, and after subjecting them to an examination by the best experts to be found in Madras, the letters were translated and published, and in a single day the much-vaunted theosophy founded by Madame Blavatsky and Colonel Olcott collapsed. Not only did the letters expose the parties, but Monsieur Coulomb came forward in person and explained how he had assisted by skillfully preparing little trap-doors, movable panels and screens, and even by arraying himself in robes of gauze in the early twilight hours and personating Koot Hoomi Lal Singh. The excitement in India was very great for a day or two, and some of the theosophist leaders came forward at once in the newspapers with bold threats of legal procedure, but these ended in nothing. Every possible step was taken to goad them into such a course, but in vain. Madame Blavatsky made haste to return to India, and for a time it was hoped that something might occur by which she could be placed in the witness-box and subjected to a cross examination, but this hope was not to be realized. After a short stay, when at last a suit was instituted which might possibly have opened the way for such an examination, she suddenly procured a medical certificate and left India to return no more.

This is in brief the story of the much-vaunted theosophy which many intelligent Americans still are weak enough to believe in. The lectures of Mrs. Besant, the latest and perhaps most distinguished convert which theosophy has had, have helped to revive some little interest in the subject. It need hardly be said that this lady was an avowed atheist before meeting Madame Blavatsky, and her extraordinary conversion to such a system of fraud as theosophy only affords one more illus-

tration of the extreme credulity of many avowed disbelievers in Christianity. It cannot be said that all disbelievers are credulous, but it must be admitted that many of them are peculiarly so. Nearly every one of the leading theosophists of India was known as more or less a disbeliever in Christianity, and yet they all proved themselves ready to accept statements and doctrines which were as absurd as any that could have been promulgated. The trouble with such people is that they have no real regard for truth in the proper sense of the word. They do not distinguish between ordinary facts and religious truth. They do not conceive of truth as a something which must be not only accepted by men but obeyed; and they are as ready to take a person who is notorious for disregard of truth as their guide as one who is absolutely pure and sinless in life and doctrine. Theosophy still lingers in India, but in a moribund state. When poor Madame Blavatsky's death was announced a few months ago a leading Bengali paper published in Calcutta draped its pages in mourning, and in many parts of the country persons can be found who still affect to believe in her sincerity and in the truth of her doctrines. The heart, however, of the movement is gone. Colonel Olcott, after spending some time in Japan, pandering to the prejudices of the Buddhists of that country, and trying as far as possible to repeat his Indian success, has recently, after a brief stay in India and a visit to England, resigned his position as president of the society. Mr. Sinnett still affirms his belief in all that he has published, although no one who has any knowledge of his intelligence and keen power of criticism can be persuaded that he is any longer sincere in his professed adhesion to the imposture.

It only remains to say to those inquirers in America who from time to time express desires to know more about Indian theosophy that it is the most extraordinary imposture of the present century, but that its exposure has been complete and final, and that, so far as India at least is concerned, it has and can have no future.

J. M. Thoburn

Art. III.—WENDELL PHILLIPS.

Never in the history of the race have events been more crowded, imposing, and influential than within the compass of the past half-century. Moral forces have changed the face of civilization. Individuals have figured as the exponents of such forces. The twain are identified in popular estimation. Wendell Phillips and the "irrepressible conflict" are inseparable. He was one of its most distinguished captains, the "Admirable Crichton" of social progress, the unique creator of public sentiment. As such he was in closest touch with clergymen, editors, teachers, and statesmen—"a leader of the leaders."

What Wendell Phillips was and said and did is vividly set forth by the Rev. Dr. Carlos Martyn, with pen dipped in his own heart. The biography is worthy of the subject. In outward form of classic mold the great agitator had the proportions of the Greek Apollo. Suppleness and grace in every motion, ruddiness of complexion, sanguino-nervous temperament, and radiancy of aspect commanded attention. Broad-shouldered, deep-chested, with finely poised head, wide and high brow, masterful chin, resolute lips, aquiline nose, piercing blue eyes, and hair of

> The golden treasure nature showers down
> On those foredoomed to wear Fame's golden crown,

"no nobler physique," it is said, "ever confronted an audience." His patrician air was at once natural and conciliatory. His eloquence was equal to his personal appearance.

To the growth of this bright consummate flower many elements contributed. The Puritan blood was one. This organized and transmitted the mental and moral aptitudes of cultured ancestors, beginning with the Rev. George Phillips, one of the immortal exiles for conscience' sake from England in the year 1630, and one of the earliest advocates in America of the Congregational order and discipline. Home training was another. In Beacon street, Boston, he first saw the light on November 29, 1811. Eighth in a family of nine children, his domestic environment was that of lofty thought and holy living. "Men are what their mothers make them," is an apothegm of the Sage of Concord. Mrs. John Phillips, his mother, was profoundly

religious, solicitous for his moral and bodily welfare, and gifted with the power of compressing ethics within narrowest available limits. "Wendell," she would say, "be good and do good; this is my whole desire for you. Add other things if you may —these are central."

Schooling of the youth by locality, tradition, and public seminary was forceful and scientific. Motley, Appleton, and Sumner were his companions. He loved gymnastics, and excelled as boxer, marksman, fencer, oarsman, and equestrian. At Harvard College he stood near the head of his class. While there, after listening to a sermon from Dr. Lyman Beecher, he devoted himself to God. In the solitude of his room he prayed:

O God, I belong to thee, take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me: whenever a thing be right, it may take no courage to do it.

Thus the most powerful of all forces, re-enforcing all beneficent influences, added to kindly generous manner and brilliancy of intellect the purity and the sense of obligation to keep himself good and upright for which he was ever remarkable. His Bible was always open on the center-table. Its contents—read, marked, learned, and inwardly digested—prepared its handsome, aristocratic, and idolized student for the Harvard Law School, in which he diligently profited by the instructions of the peerless Judge Story. Coke's affirmance, that "reason is the life of the law; nay, the common law itself is nothing else but reason," deeply impressed him. Blackstone became his familiar. Admission to the bar was prophetic of fame, distinction, opulence, and power. Large and increasing practice justified prediction; but stirring events, undreamed of by the rising lawyer, imparted new direction to his energies and led to issues of which he had not the least forecast.

The radically antagonistic elements of slavery and freedom in actual collision stimulated his development. The zealots—"gentlemen of property and standing," his associates of Beacon Hill—who, on the 21st of October, 1835, mobbed the anti-slavery office in Washington Street, Boston, grossly insulted the noble women therein assembled, and outraged the person of William Lloyd Garrison for exercising the dearest right of liberty—free speech—convinced him that an unpopular minor-

ity had no right which the State would respect, and that law was not worth the parchment on which it was written when opposed to popular prejudice. Slavery was held to be a comprehensive necessity, except by the few who were exposed to the violence of lawless passion. These held it to be wrong *per se*, always, every-where, and under all circumstances. And they were right. The clergy for the most part held it to be wrong in the abstract, but refused to condemn it in the concrete. The minor portion twaddled about Abraham, Moses, and Onesimus in its defense, and ignored the golden rule and the law of love.

Among the lady abolitionists affronted by the Beacon Street mob was Miss Ann Terry Greene, a lady of singular beauty, accomplishments, and heroism, the romantic Jeanne d'Arc to whose call for aid Phillips, like another chivalric Dunois, gallantly responded. Acquaintance ripened into love, and love was consummated in matrimony. "My wife," he remarked, "made an out-and-out abolitionist of me, and she always preceded me in the adoption of the various causes I have advocated." "Marriage makes or mars the man." It made Wendell Phillips one of the nineteenth century *colossi*. In the spirit of Moses he cast in his lot with the enslaved. Blue-blooded aristocracy declared it to be "suicide—political, professional, and social suicide." Events proved the wisdom of his choice.

Foreign travel—an education in itself—yielded ripest fruits of culture to Wendell and Ann Phillips. Their observation was keen, study exhaustive, experience beneficent. To Europe he went as representative of the New England Antislavery Society, on June 6, 1839, in the spirit of that enthusiasm which the Germans call "*Schwärmerei*," as if its origin were amid a swarm or assembly of people. "Let us," said he, "rather keep to the old Greek definition—*the God within us*—and go hence to work as earnestly as we have *felt* in this crowded convention."

Domesticity was one conspicuous quality of Wendell Phillips. No. 26 Essex Street, a tiny brick house of the English basement pattern, was the haven in which love, peace, cheeriness, and laughter always greeted and enveloped the doughty champion of human rights. There he indulged his taste for practical mechanics, consulted his chronically ailing Egeria, conversed habitually in the language of Molière, commended

Cobbett, the English economist, for insisting that "the seat of civilization is the stomach," and improved on his aphorism by adding thereto, "an easy conscience, and a pillow steeped in poppy juice." Of children, whom they passionately loved, the devoted couple had none of their own, but supplied the lack with those of their friends. Each was to the other in lieu of offspring. Mesmerism was prescribed for the invalid wife, whose pathetically humorous, "So the poor devoted Wendell is caught one hour of his busy day, and seated down to hold my thumbs. I grow sicker every year, Wendell lovelier; I more desponding, he always cheery," reveals his conjugal love and deep respect for womanhood. She was a fitful sleeper, and often roused him a dozen times in the night, and this for more than forty-six years without evoking from him one murmur.

Wendell Phillips clearly saw the distinction between real and nominal Christianity. To him the first was Christianity, the second *Churchianity*. Colleagues, failing to perceive the difference, fell into religious errors. He clung to the old faith. Leaving the communion of his own Church because of its complicity with slave-holders, he did not abandon communion with Christ and the faithful. He felt the need of oneness with the divine Liberator, and on Sundays met with men and women like-minded in private houses to partake, after apostolic example, of the Lord's Supper. The supply of the Spirit of Christ Jesus gave strength for service and for sacrifice. This was the permanent element of his greatness. Faith in Christ was absolute. When dying of *angina pectoris* he quoted the words of Hupfeld, the eminent Semitic scholar and critic:

> I find the whole history of humanity before Him [Christ] and after Him points to Him, and finds in Him its center and its solution. His whole conduct, His deeds, His words have a supernatural character, being altogether inexplicable from human relations and human means. I feel that here there is something more than man.

Of a future life he said, "I am as sure of it as I am that there will be a to-morrow." Christ to him was the infallible Teacher and the all-sufficient Saviour.

Heart and soul, energy and resource, were unsparingly devoted to the destruction of intrenched iniquity and the deliverance of the oppressed. His creed was, that "God gives

manhood but one clew to success—equal and exact justice; *that* he guarantees shall be always expediency. Deviate one hair-breadth—plant only the tiniest seed of concession—you know not how 'many and tall branches of mischief shall grow therefrom.'" Creed was embodied in deed. The true Church, he taught, is always and every-where composed of those who are likest and nearest to Christ. In his own heart he set up God's altar and there worshiped. Ideals and methods were derived from Jesus of Nazareth, "in whom lives the moral earnestness of the world." "The men who have learned of him most closely—Paul, Luther, Wesley—have marked their own age and molded for good all after-time."

Such men are unavoidably militant. Where moral suasion fails to induce relinquishment of wrong they logically and rightfully support appeal to physical force. He defended the war for the preservation of the Union because it involved the annihilation of slavery, which to him was abhorrent as piracy and murder. On December 2, 1860, he confronted the fierce sulphureous mob of Boston with imperial courage. His arraignment of their spirit and conduct was terrible, his anathemas blistering and appalling. On February 17, 1862, his persuasive eloquence transformed the rioters into applauding sympathizers. His friends were loyal, his house an arsenal. Had the rioters broken into the latter he quietly declared that he would have shot them, "just as I would shoot a mad dog or a wild bull." Yet there was nothing of the bull-dog in his demeanor. Careless and buoyant, for three months he ran unhurt a gauntlet of infuriated mobs. Puritan of the Puritans, with clean-cut deep convictions, and intense longing that others should embrace his opinions, he was a born fighter, joyous in the stress of conflict, bent on victory, and that not for the sake of victory, but for the glory of the great Captain under whose banner he fought.

To say that Wendell Phillips fought fairly is to affirm what might be expected from Saxon ancestry and New England culture. He was a minute, thorough, and exhaustive student of history; subjected its day-dreams and loose conjectures, as well as its authentic facts, to patient, critical examination. He was no Carlyle—"a bundle of sour prejudices." History, in his intellectual crucible, passed through the fiercest fires of criticism,

and yielded its residuum of golden truth with slight and unavoidable admixture of error. These *residua* were skillfully and truthfully employed in all his public addresses.

Law to him was a science, and "the source and seat of human justice." With Froude he agreed that "our human laws are, or should be, but the copies of the eternal laws, so far as we can read them." "The strongest proof of human depravity is the Constitution of the United States," is the alleged *dictum* of one of its supreme court judges. A larger, if not stronger, proof is found in the five to ten thousand volumes of American law literature. But Phillips believed, nevertheless, in the perfectibility of the race. The radical vice of political economy and kindred sciences is their postulate of human goodness. The evils of society, according to them, are due to bad laws and vicious institutions. The fact is that they spring out of the corruption of human nature, and can only be removed and replaced by blessings as that nature is renewed by the concurrent operation of divine grace and free-will. Taught by Henry Cary, the patriarch of political economy, he espoused protectionist theories. His reasons therefor are instructive:

> Natural lines, artificial lines, trip up fine theories sadly. If all the world were under one law, and every man raised to the level of the Sermon on the Mount, free trade would be so easy and so charming! But while nations study only how to cripple their enemies—that is, their neighbors—and while each trader strives to cheat his customer and strangle the firm on the other side of the street we must not expect the millennium.

His difficulty was that of every reformer, namely, how to adjust his theories and plans to all the conditions of the case. That Mr. Phillips succeeded in achieving what he did was due mainly to his excellent character. In this lay the secret of his oratorical efficiency. Emerson truthfully said, "There is no eloquence without a man behind it." Strong in every element of power—emotional, imaginative, æsthetic, philosophical, logical, critical, ethical—all were co-ordinated in balanced equality. Will was indomitable, conscience disciplined, the eternal "ought" supreme.

Like Saul, head and shoulders above his brethren, he was uniquely fitted for the leadership of the abolition movement. Unlike the Hebrew monarch, he measured up to the demands

of the occasion, and was equal to his every opportunity. Faneuil Hall was crowded on December 8, 1837. The old "Cradle of Liberty" was to rock once more, and its infant Hercules was the genius of universal emancipation. The murder of the antislavery hero, Rev. Elijah P. Lovejoy, at Alton, Ill., had called the assembly together. Dr. Channing made a brief but impressive address in the introduction of condemnatory resolutions. James Tricothic Austin, the demagogic attorney-general of Massachusetts, and a parishioner of Dr. Channing, defended the murderers, and asserted that a clergyman "mingling in the debates of a popular assembly was marvelously out of place." His myrmidons burned to precipitate a riot; but the riot never broke out. Under the shadow of impending catastrophe Wendell Phillips, "himself an embodied Vesuvius," leaped unbidden upon the lectern and faced the raging multitude. It was the opportunity of a life-time, and was grasped with consummate grace and tact. The cause of free speech, for which Lovejoy died, he insisted, was far higher than that of resistance to taxation without representation, which eventuated in the Revolution. Freedom of the lips is more precious than immunity of the pocket. As for the clergy, freedom to preach preceded freedom to print. The Mayhews and Coopers of 1776 "remembered they were citizens before they were clergymen." Amid a whirlwind of applause Channing's resolutions were carried. They were the first public whisperings of that mighty voice which from the lips of Abraham Lincoln proclaimed "liberty throughout the land to all the inhabitants thereof" in the year of grace 1863.

Phillips's sentiments were antipodal to those of the regnant slave-holders. He believed in the Declaration of Independence. Governor McDuffie, of South Carolina, pointed to slavery as "the corner-stone of the republican edifice;" to the laboring classes, "bleached or unbleached," as "a dangerous element in the body politic;" predicted the reduction of Northern white laborers to virtual slavery within twenty-five years; and clamored for such alteration of law as would punish interference with or discussion of Southern institutions "with death without benefit of clergy." Governors W. L. Marcy, of New York, and Edward Everett, of Massachusetts, servilely recommended their legislatures to make it a penal offense to speak or print

against slavery. The New York Annual Conference of the Methodist Episcopal Church disciplined some of its ablest and godliest members for daring to attend an abolitionist convention. Vulgar villainy denied the humanity of the Negro. Slavery blasphemously desecrated the living temples of the Holy Ghost by degrading them into chattels—chattels that might be insulted, outraged, profaned, killed with impunity. Colorphobia was epidemic. Freedom in black was malodorous in coaches, railroad cars, steamers, and restaurants. Chivalry and doughfacism held their noses in disgust and cried out for its expulsion. Slavery in black had an exotic fragrance. Its perfume in kitchen, dining-room, parlor, boudoir, was simply exquisite. Legal *status* made all the difference. Emancipation, enfranchisement, partly nullified by prejudice, caste spirit, and violence, have not wholly destroyed the distinction.

Abolitionism is now identical with moral heroism. It wears the crown of success, and fashion bows the knee in worship. "Nothing succeeds like success." John Wesley in 1729 is "methodist" with a little *m;* in 1892 *Pontifex Maximus*, with capitals, of the most prosperous and aggressive denomination in the Church of Christ. Abolitionists were "friends of the niggers" in 1837; "saviours of the race" in 1863; "reconstructors of American nationality" in 1865, and may be calendared saints in 2000! The "scum and offscouring of the earth" in Pauline times are the saints and heroes of Christendom to-day! Dull, stupid humanity! One generation kills the prophets and another garnishes their sepulchers!

With full understanding of the situation and of all that it implied, Wendell Phillips accepted position with Garrison as one of the leaders of the "forlorn hope." Slavery, behind its legal and pecuniary intrenchments, squealed with rage and foamed with maledictions. Nothing daunted, Samuel J. May, Whittier, Burleigh, Jackson, Chapman, Loring, Sewall, Child, Follen, Quincy, and many others—besides hosts of Methodist and other ministers—ranged themselves under the abolitionist standard. Noble women not a few hastened to follow their example. Their weapons were "not carnal," but spiritual, and "mighty through God to the pulling down of strongholds." They were distinctively Christian. Moral suasion was the principal one. The assailants believed in ideas, reason, conscience,

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but not in bullets and bayonets. Garrison was a non-resistant. Phillips was not. Both proved the practicability of their plans by the system of the great Master. He pleaded immediate repentance; they immediate emancipation. He postulated the sinner's ability to let go of his sins; they the slave-holder's ability to free his slaves.

Appointed general agent of the Massachusetts Antislavery Society in 1839, Wendell Phillips began a course of popular instruction on his chosen theme that converted the commonwealth to his opinion. Enthusiastic and calculating, he seemed to be ubiquitous. Within the decade 1829–1839 nearly two thousand antislavery societies had sprung into existence, fourteen antislavery periodicals had been established, multitudes of newspapers were induced to advocate immediate emancipation or to permit its discussion in their columns, and in one day John Quincy Adams had presented one hundred and seventy-six petitions to Congress praying for the abolishment of slavery in the District of Columbia. Slave-holding ministers and members of the Church waned in acceptability at the North. Many refused to hear the first or to fraternize with the second.

To add to the annoyances of the slave-holders their chattels in ebony began to take to their heels and run away. The north star guided them to some station on the underground railroad, whose conductors granted them free passage to Canada. Faneuil Hall was one of the chief restaurants on the route. "Box" Brown, so called because he had traveled in a box, as became Southern merchandise, paused there for air and refreshment. So did octoroon Ellen Craft, with William, her husband of darker hue, and hundreds more. Charles Sumner thought that "as many as six thousand Christian men and women, meritorious persons," fled from cherished homes to Queen Victoria's dominions within a few months after the passage of the Fugitive Slave Law.

Henry Ward Beecher united himself with the fearless agitator in 1850. This was a brave deed. Captain Isaiah Rynders mobbed Phillips out of New York; Beecher welcomed him to the Plymouth Church in Brooklyn. President Millard Fillmore signed the Fugitive Slave Act, converted the free States into slave-hunting grounds, and many submitted to and apologized for the atrocity. Phillips and Beecher branded it as

repugnant to the moral sense and to the law of God. Slaveholders seized Shadrach, a coffee-house waiter in Boston, as an escaped slave on February 15, 1851. Notwithstanding this he escaped again amid a tumultuous crowd of his own color. Southerners resolved to take *one* fugitive out of Boston to show that it could be done. Thomas Sims, a colored refugee, was arrested, escorted by police and militia to a ship, and sent back to Savannah. In 1863 he made his escape to the American lines, and General Grant furnished him transportation to the North. Faneuil Hall was crowded with foes to hear Phillips upon the surrender of Sims. They hissed and hooted. But he "mobbed the mob." Wit, satire, and repartee cowed them into quietness.

The struggle against slavery seemed to be hopeless. At the presidential election in November, 1852, only 156,000 votes were polled for freedom against 290,000 in 1848. Yet there were about 3,000,000 voters. Phillips was invincible. His blows were telling. Mrs. H. B. Stowe came to his assistance with *Uncle Tom's Cabin*, and Charles Sumner was his splendid and potent ally. In 1854 Congress passed the Nebraska Bill. It conferred upon squatters the right to decide whether slavery should defile the vast territory hitherto consecrated to freedom. It committed a stupendous blunder in that it provoked the inevitable collision between two diametrically opposed systems of society, and transformed the lovely prairies of Kansas into blood-soaked battle-fields. It sounded the tocsin of civil war. Passion was further inflamed by the arrest in May, 1854, of Anthony Burns at Boston. The triumphant South was not satisfied with *one* manacled witness to its supremacy. Boston took fire. The hapless fugitive was flung into the hold of a vessel bound for Virginia. "There's no hope. We shall have Cuba in a year or two, Mexico in five. . . . The future seems to unfold a vast slave empire united with Brazil, and darkening the whole West," wrote Phillips. He added, "I hope I may be a false prophet, but the sky was never so dark." It was to grow still darker before the tempest of blood and fire burst upon the agitated nation—the tempest that was to shatter the accursed institution, and to precede the bright shining of the sun upon a free, purified, and reunited people.

The first gleam of light pierced the gloom when Edward G. Loring, who as United States Commissioner had remanded

Anthony Burns to captivity, was removed from the probate judgeship. Rufus Choate characterized Phillips's impeachment of the obnoxious official as "outrageously magnificent." His argument in favor of the Personal Liberty Act, adopted with enthusiasm by the legislature, was equally remarkable for its impassioned love of freedom, profound knowledge of law, skillful marshaling of authorities, and conclusive logic.

Portentous events thickened. On February 2, 1856, the House of Representatives elected the Hon. N. P. Banks to the speaker's chair—"The first gun at Lexington of the new revolution!" exclaimed Mr. Garrison. This was followed on the 22d of May by the dastardly and murderous attack of Preston S. Brooks, of South Carolina, upon Charles Sumner for his speech in the United States Senate upon "The Crime Against Kansas." The essential barbarism of slavery expressed itself in this brutal aggression. Jefferson Davis, and men like-minded, applauded the deed. Northern indignation was deep and hot. Beacon Street, with two exceptions, exhibited indifference and contempt. Phillips would have severed all connection with the slave States, and re-organized the free under fundamental and statutory laws exempt from the guilt of complicity with the foulest crime under heaven. But the lovers of nationality and liberty chose rather to organize as the Republican party. This was effected at Philadelphia on the 17th of June, and to it fell the glory of emancipation, reconstruction, and constitutional amendment that lifted black and white to the same plane of equality before the law.

To what extent, if any, Phillips was implicated in the schemes of old "Ossawatomie" does not appear in the pages of his biography. He carried papers from North Elba to Governor John A. Andrew—who afterward forwarded them to the respective writers—that if lodged in the hands of the pro-slavery government might have occasioned more hangings than that of John Brown.

South Carolina seceded. The Gulf States followed. The border States hesitated. The free States knelt in agony of supplication to all to return and remain in the Union on their own terms. Liberty bills were repealed. The Washington Peace Congress was abjectly petitionary. Congress passed, by the requisite two-thirds majority, an amendment to the Constitution

forbidding the abolition of slavery and any interference with the return to bondage of "persons held to labor." *Persons held as property* were really meant, and therein lay the national crime against humanity, and the national rebellion against Almighty God. Phillips was righteously angry. To him this servility was most shameful. Disunion was vastly preferable to union on such disgraceful terms; and so he said in words that rasped like files and pierced like needles. Comparatively few of the twenty millions in the free States agreed with him. Opinions were chaotic, and polity that of the helmsman foundering in a storm. The South was a unit. The North also became a unit. The first shot at the Stars and Stripes on Fort Sumter, S. C., April 12, 1861, was intended to "fire the Southern heart." It did more. It fired the free heart of the republic. Its boom was the knell of slavery. Opinions clarified, crystallized. The chatter of compromise ceased; the national exchequer was replenished, a navy extemporized, ordnance stores collected. Volunteers poured out from countless homes. Washington became a military camp, and attempted suppression of armed rebellion began. Phillips now changed his methods, not his principles. Intuitively he saw that the pathway to his end was through war for the preservation of the Union. Therefore he advocated liberation of the blacks as a war measure, and then enfranchisement of the emancipates as an act of national justice and self-defense. Like General Grant moving on Richmond, he was bent on fighting out the battle on that line if it took all time to do it, and like him he changed movement from front to flank as emergency required.

Phillips paved the road to consummation of hope by his marvelous lecture on *Toussaint L'Ouverture*, the Negro creator of the Haytian republic. National advance thereto was slow and halting. Lincoln proposed to save the Union without reference to slavery. His proposal of compensated emancipation to the border States was promptly rejected. Seward, to the eye of Phillips, figured as a hopeless obstructive. The latter moved Congress and president to forge and hurl the thunderbolt of emancipation. Proclamation of warning was issued in September, 1862; and on the 1st of January, 1863, the pen of Abraham Lincoln struck off all shackles within the revolted States. Omnipotence clothed the Union war-power with effect-

ive force. Thenceforward victory followed victory. Grant at Vicksburg, Meade at Gettysburg, Banks at Port Hudson struck staggering blows at the Confederacy. Colored men were permitted to fight for their own freedom. The 54th Massachusetts proved that they were worthy of it. So did their brethren on other fields. Phillips pleaded for the boon of equal rights. He was always ahead of the times. Lincoln, not less patriotic, but more prudent, refused to impose this concession upon conquered States as a condition precedent to rehabilitation; whereupon Phillips vigorously opposed his renomination. God had better ways than either imagined for bringing to pass what was so dear to both. "Lincoln was slow," wrote Phillips, "but he got there. Let us thank God for him." The thirteenth, fourteenth, and fifteenth amendments to the Constitution of the United States crowned their work.

While the renown of the great agitator is forever most intimately associated with the extinction of chattel slavery, and the establishment of liberty under just and equal laws upon American soil, his fame as an advocate of free institutions for other lands is imperishable. Galileo was one of his heroes. John Quincy Adams was another, and Daniel O'Connell a third. The methods of the latter were similar to his own. With Ireland he was in warmest sympathy. "Ireland to-day leads the van in the struggle for right, justice, and freedom."

Crete—Mediterranean isle of Minos, replete with classic memories, treasury whence ancient Egyptians and Phenicians conveyed the riches of civilization into Europe—in her repeated bursts of insurrection against the despotism of the "unspeakable Turk" commanded his heartfelt eloquence in appeals for aid in the unequal conflict.

Nor was Italy less honored. His cosmopolitan soul rejoiced when her dream of centuries was realized and Rome became the head of the resurgent body politic. "Congratulations to Garibaldi and Mazzini," he wrote to the Italians in New York on October 27, 1870. "They behold the morning. What will the noon be? Nothing less than Europe a brotherhood of republics!"

Under no limitations save those necessary to humanity, with no political platform to guard or churchly creed to defend, his discussion of all questions and issues was of the freest, broad-

est, and most critical. His function is essential to and should be permanent in the life of the American people. His philosophy, according to his able, appreciative biographer, embraced five cardinal principles:

1. He believed absolutely in the supreme power of ideas—in the slow growth of public opinion.
2. He believed in the people—in the average common sense and capacity of the millions—in government of, for, and by the people. The people, he maintained, always mean right, and in the end they will do right. Divine possibilities are potential in the masses.
3. He knew the moral timidity of men under free institutions—the tendency to make the individual subside into the mass and lose identity in the general whole. "Compared with other nations we are a mass of cowards. More than all other people we are afraid of each other." "As the average clergyman is an average man he will be bound by average conditions."
4. "Republics exist only on the tenure of being constantly agitated." Agitation is essential to right public opinion, which should be omnipotent and resolute.
5. "The truth, the whole truth, and nothing but the truth, should be told at all times. Concealment, denial, compromise are immoralities." With O'Connell he held that "nothing is politically right which is morally wrong."

At sixty years of age Wendell Phillips was in the prime of life. Physical and mental powers were in full vigor. Faculties were ripened and mellowed, but not impaired, by advancing age. Inaction or repose was neither sought nor permitted. The hydra of slavery dead and buried, he employed the additional time at command by inaugurating vast and extending agitation of the labor question. "Christianity is a battle, not a dream," he said. The value of the labor movement is that it is "the movement of humanity to protect itself—the insurance of peace—a guarantee against the destruction of capital." He supported the candidacy of General B. F. Butler as its exponent for the gubernatorial chair of Massachusetts.

The temperance reform enlisted all his powers. He believed, with the *Westminster Review*, that intemperance is a "curse that far eclipses every calamity under which we suffer," and with Gladstone, that "greater calamities are inflicted on mankind by intemperance than by the three great historical scourges—war, pestilence, and famine." He was a total abstainer, urged others to adopt the same practice, "the basis of self-control,"

and unweariedly pleaded for prohibition as the only competent preventive of drunkenness in the streets.

To prevent the enormous inequalities of wealth and poverty, which are the opprobrium of modern civilization, he proposed a plan of graded taxation that would leave to none more than twenty thousand dollars a year on which to live. To prevent financial panics he proposed to clothe the government with exclusive power to supply a national currency ample enough to meet all business demands, and secured by the wealth of the country. Tariff, Indian policy, public education, treatment of the insane, civil service reform, nihilism in Russia, and all other questions pertaining to country and humanity received his patient and statesmanly attention.

With his views of statesmanship as the construction of the social system on Christian principles, and of politics as the national application of Christian ethics, the course of Wendell Phillips was wholly and splendidly consistent. Consistent when the mulatto Latimer was denied a trial by jury at Boston in 1842, and he exclaimed, "If I must choose between the Union and liberty, then I choose liberty first, union afterward;" consistent when he personally seceded from the Union, refused professional practice under its laws, and declined to deposit his vote in the ballot-box. Like his Puritan ancestors under the despotism of Charles I. and Archbishop Laud, he was a "come-outer" and a dissolutionist, and as such he remained until the constitution was likely to be purified and perfected through the throes of civil war. He was conscientious—an extremist. But "an act of conscience is always a grand act. Whether right or wrong it represents the best self of our nature."

He fought against the annexation of Texas in 1845 because that State was afflicted by the black corroding cancer of slavery; urged revolutionary action upon Massachusetts in 1846, when Mr. Hoar was insulted in and expelled from South Carolina, whither he had been sent "to test in the federal courts in that State the constitutionality of an act under which colored seamen of Massachusetts had been flung into jail for presuming to land at Charleston."

Wendell Phillips always held womanhood in the highest esteem and reverence. With such a mother, such a wife, and such feminine friends this was natural. Woman is now, and ever

has been, the "power behind the throne:" a power characterized by *finesse* and the absence of that sobriety and foresight which inhere in the consciousness of responsibility. She should be *on* the throne, not behind it. That her rule would be humane, moral, benignant, is attested by her efficiency in abolitionist and in all moral and religious reforms. Not without much ado has her right to sit and vote in conventions and to speak in public—other than as actress or singer—been conceded. Senile conservatism fifty years ago pronounced it "unwomanly" and "unsexing" so to do. *The world does move.* God's handmaidens now prophesy. John Wesley recognized their right, and thereby imparted additional impetus to the world's movement in the right direction.

Phillips went further than the "right of prophesying." He demonstrated for women the right to vote—a right now enjoyed in municipal affairs in several Anglo-Saxon countries. "This," said he, "is the greatest question of the ages. It covers the whole surface of American society. It touches religion, purity, political economy, wages, the safety of cities, the growth of ideas, the very success of our experiment. If the experiment of self-government is to succeed it is to succeed by some saving element introduced into the politics of the present day." That "saving element" he believed to be woman suffrage conferred by State action.

Wendell Phillips believed that the Gospel is a guide to live by. Its contents and principles are intended for application to all the daily affairs of individual and communal life. The pulpit is a failure if it does not awake and instruct the moral nature. "Christianity he regarded as the spirit of heaven at work on earth—as a divine influence embodied in human life and set to right wrongs and save the lost. Christ he regarded as the author and finisher of redemption, his career as the model of every worthy and noble life."

The Radical Club in Boston often invited the presence of Mr. Phillips. Emerson, Longfellow, Frothingham, Weiss, Higginson, Julia Ward Howe, and other celebrities were members —radicals all, and he a radical of the radicals. But when religion was under fire his position was one of "exemplary conservatism" befitting the "champion of orthodoxy." In opposition to Emerson he claimed that "there was something essen-

tially different in [Christianity] from the religious experience of other races" than the Hebrew—that it is divine; in criticism of W. H. Channing, that it is "the determining force of our present civilization." "Jesus is the divine type who has given his peculiar form to the modern world." He is not effeminate, as John Weiss charged. Those nearest to him are the most masculine, the most war-like—"as Paul and Luther and Wesley." "Sentiment is the toughest thing in the world—nothing else is iron." Of "free religion" and "liberal Christianity" he had not an exalted estimate. He deliberately "believed in the orthodox creed in the orthodox sense." As a practical philanthropist he was compassionate, judicious, and liberal. All classes of sinners and sufferers—gutter-snipes, paupers, tramps, lost women, criminals—evoked his love. Jesus of Nazareth re-appeared in him. His gifts were large. Written records show an aggregate of over $65,000 between 1845 and 1875. Yet this was but a fraction of what he bestowed at home and abroad. Liberality was bounded only by resource.

Any review of the life and character of Wendell Phillips, the foremost of the world's orators, would be inexcusably defective if it did not consider the oratory itself. "He had all the qualities of a great orator," said the *Boston Herald*—"command of himself, warm sympathy, responsive intellect, splendid repartee, the power to flash, the power to hit close, the language of the people, a wonderful magnetism, and an earnestness that made him the unconscious hero of the cause he pleaded." His lecture on "The Lost Arts" netted him $150,000. His repertory was encyclopedic. His magnetic manner and witchery of style were such that he could "talk entertainingly about a broom-handle." He never spoke merely to amuse, but in Lord Bacon's phrase, "for the glory of God and the relief of man's estate." As a speaker, H. W. Beecher said, "He had the dignity of Pitt, the vigor of Fox, the wit of Sheridan, the satire of Junius, and a grace and music all his own." "The graceful dignity of position, the finished elocution, the silvery music of the voice, the sparing yet significant gesture, the keen eye, the noble expression of countenance," Dr. Martyn tells us, distinguished his last appearance in public as they had the thousands of its predecessors. Connoisseurs testified that no other speaker, here or in Europe,

"put such intense feeling into so small a compass of voice, scaling the heights and sounding the depths of oratory in a colloquial tone." The epithets he coined "clung and stung." Thus Rufus Choate was a "political mountebank;" Daniel Webster was "Sir Pertinax McSycophant, the mob-mayor of Boston," "a lackey in the mayor's chair;" and to the "cuckoo lips of Edward Everett" he referred with biting disdain. Matter of speech he was always preparing. Speaking of this he said: "The chief thing I aim at is to master my subject, then I earnestly try to get the audience to think as I do." On every subject he thought his way through and out. "Writing" he stigmatized as "a mild form of slavery—a man chained to an inkpot." Comparison of him as an orator with others is superfluous. He was *sui generis*. None by study of him can equal him. George William Curtis is right in the statement, "The secret of the rose's sweetness, of the sunset's glory—that is the secret of genius and eloquence." An independent income added to his power as a public speaker. The poor clergyman who borrowed five dollars every Saturday and returned them on Monday assigned as a reason for the practice that he could hold forth so much more effectively with that amount of money in his pocket. Mr. and Mrs. Phillips possessed a joint fortune of about $100,000, and his income from lectures ranged from $10,000 to $15,000 a year. Thus the great agitator was able, to quote his own words, to "stand outside of organizations, with no bread to earn, no candidate to elect, no party to save, no object but truth, to tear a question open and riddle it with light." Grandly and faithfully did he discharge the functions of his allotted and chosen office.

"Wendell Phillips is dead!" was a sentence first spoken on February 2, 1884—a sentence caught up and transmitted from lip to lip throughout civilization. Funereal honors were commensurate with his fame. They were of fleeting duration, but the honors due to his godliness, philanthropy, patriotism, and service to mankind will outlast all time. Through their permanent effects "he being dead yet speaketh."

Richard Wheatley,

Art. IV.—THE TRUE IDEA OF CREATION.

Creation means that which was caused to exist, and necessarily implies dependence upon the will and power of a supreme Creator. It is self-evident that no finite being can be self-caused. Whatever is self-existent is eternal; and whatever had a beginning was created, or caused to exist. The continuance in being, also, of any created thing, is but the continuance of the same creative power and will by which it began to be.

The Bible ascribes all finite existence to the power and will of a personal self-existent Being; but certain systems of philosophy ascribe existence to a law of development, or an evolution from the preceding conditions of the universe itself. In one form or another these later philosophies maintain the self-existence or eternity of the universe. Either a personal or impersonal cause of existence must be recognized, for no other is conceivable.

The law of parsimony in logic, which forbids the multiplying of principles or things when the phenomena can be explained by one, favors the thought of a personal Creator. Every other idea of the cause of existence requires too much. Every theory which ignores God acknowledges the eternal self-existence of matter; the eternal self-existence of the principle, or law, of development; and the eternal self-existence of the force or power by which the principle, or law, acts upon matter: a triple series of eternal existences which still leaves the variations and changes in nature unexplained. The idea of a personal Creator renders all these speculations unnecessary and explains every thing.

Sir Isaac Newton, the prince of natural philosophers, says that "blind metaphysical necessity, which is certainly the same always and every-where, could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing."* This argument of Newton's has never been answered.

The idea of creation is the center around which skeptical philosophy and theology have waged their fiercest war; yet the contest has often been a mere war of words, each attributing to

*Newton's *Principia*, book iii, p. 506.

the other a meaning which, if defined at the outset, would be promptly denied. Herbert Spencer, in his *First Principles*, refers to the Christian doctrine as "the carpenter theory of creation," which is a complete misnomer when applied to creation out of nothing. Even Dr. W. B. Carpenter, who so bravely resisted the atheistic tendencies of many of his contemporaries, was so fettered by the predestinarianism of his early creed, and by his opinion that the universe is the corporeity of the Deity,* as to characterize the idea of special creations as "the anthropomorphic figment conceived in the lowest stage of religious development of an artificer beginning the work of creation (according to Archbishop Usher's chronology) on the 23d of October, 4004 B. C., proceeding with its successive stages for six days, and then, fatigued with his labors, taking a sabbath day's rest, during which the newly created world had to go on as best it could." † Such a caricature of belief could only have been designed to promote prejudice, unless we charitably suppose Dr. Carpenter to have been ignorant of the current views of religious people respecting creation.

A definition is generally a stepping-stone to truth, and if the words "creation" and "created" were restricted to their true sense, namely, that of causing or being caused to exist, such travesties of opinion would be avoided, and the descriptions given in the books of Genesis and Job, and in other parts of the Bible, of the gradual arrangement of the universe would be acknowledged to be the same in essential principles with the deductions of true science. Creation is not an emanation nor a development. It is the act of a free supreme intelligence. Creative power is the power by which any finite thing exists and is what it is.

The terms "architect," "artificer," and "maker," when used in reference to men, imply the formation of things out of materials already existing, as a house is built of wood or stone, or a machine of iron and brass. But when used in reference to the works of the Creator they always include, in the mind of a believer in the Bible, the idea of causing or producing the materials themselves, as well as the forms under which they appear. No one imagines that God works as an artificer if he believes in the divine omnipresence.

* *Nature and Man*, p. 53. † *Ibid.*, p. 402.

The psalmist * sums up the teaching of revelation respecting the presence of God in the words, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Such views of God's omnipresence preclude altogether the thought of an artificer of creation after the pattern of a human or finite workman.

When an atom starts into being, a new star shines in the heavens, or a living cell divides into two or more, the invisible power beneath the phenomena, and manifested by them, and so essential that without that power they could not be, is the voluntary act of the infinite Creator, who is so near to every part of the universe that it cannot exist nor act without him, and yet so transcendent as to be infinitely differentiated from it, and to need no part of the universe to add to his perfection. If we would seek the Creator aright our thought must pass through and beyond all created forms and phenomena. The universe is his work, and exhibits his power and wisdom and love, but it is not He. The Bible declares him to be "the high and lofty One who inhabiteth eternity," yet exhibits him to us as manifesting himself in time. His eternal power and Godhead can only be shown to finite beings under the limitations of time and space; hence every part of creation is a finite embodiment of eternal power—an expression of the thought and will of infinite being. In accordance with these sentiments Origen says:

> A Christian, even of the common people, is assured that every place forms part of the universe, and that the whole universe is God's temple. In whatever part of the world he is he prays, but he rises above the universe, "shutting the eyes of sense and raising upward the eyes of the soul." And he stops not at the vault of heaven, but passes in thought beyond the heavens, under the guidance of the Spirit of God; and having thus as it were gone beyond the visible universe, he offers prayers to God.†

The ideas which men entertain respecting creation depend upon their views concerning the nature of the divine Being, or of the cause of things. The lowest and most crude conception is that of pantheistic, or monistic, philosophy. According to

* Psa. cxxxix, 7–10. † *Origen Against Celsus*, chap. xliv.

this view all existing things are but evolutions, emanations, or modifications of a self-existent impersonal essence. This was the basis of many ancient pagan religions, and has recently been promulgated by writers who claim to be the exponents of modern science. Some of these are materialistic, holding that the properties of matter are sufficient to account for all things, while others are idealistic, and teach that atoms of matter are but centers of force. In these theories evolution by development, sometimes called "the law of continuity," and "transmutation of species," is substituted for creation, since monism admits no existence save the universe; and without a personal God, who is independent of the universe, any creative or miraculous change of nature's laws is impossible and absurd. Evolutional pantheism teaches, according to Tyndall, that all the forms and mechanism of beings, both living and non-living, as well as all intellectual processes—all our philosophy, science, religion, and art—"were once latent in a fiery cloud," and that in elemental matter is "the promise and potency of all terrestrial life."

Up to the present time this theory is destitute of the slightest proof. It is not merely a gratuitous hypothesis, it is unscientific. No spontaneous generation of the living from the non-living, which ought to be witnessed continually if the theory be true, has yet been shown. Virchow says, "Whoever supposes it has occurred is contradicted by the naturalist, and not merely by the theologian;" and even Huxley declares that "the chasm between the living and the not-living the present state of knowledge cannot bridge."

Instead of the homogeneousness of all being tending by evolution to heterogeneous development, as taught by modern pantheism, the Bible teaches that the universe is originally heterogeneous; that spirit is distinct from matter; that "in the beginning" was God, and that he "created the heavens and the earth."

Another theory, opposed to all investigation respecting divine things, is that of agnosticism, which teaches that all existence beyond sensuous phenomena is unknown and unknowable. This view was promoted by the metaphysical writings of Sir W. Hamilton and Dean Mansel concerning the "unconditioned," "the absolute," or "the unknowable." Some writers of this school, like Herbert Spencer, admit the

"presence of an infinite and eternal energy," but object to the divine personality as unknowable or inscrutable. They do not mean to affirm, as all believers in the Bible do, that our best knowledge of God is imperfect; but in the face of the plainest facts assert that the idea of a personal and infinite God is unthinkable. The agnostic puts a meaning to words which differs from the meaning of the theologian, and then triumphantly claims a logical conclusion. He insists that personality implies limitation, while the power which to him is synonymous with God is infinite. To the theist personality does not mean limitation, either in space or time, but is equivalent to conscious intelligent being, which must be infinite in the Creator, otherwise he is subject to a being or existence more powerful than himself, since it is infinite. God is not unthinkable, for both the theist and agnostic think of him; the latter even professes to tell us what he is not; so that of all illogical theories that of agnosticism is most inconsistent and irrational.

Another theory, prevalent from the early history of paganism, and tingeing the thoughts of many in the present day, admits the existence of God as the first cause, but claims also the self-development of matter. This view is practically held by those who teach a modified form of evolution, or the transmutation of specific forms by inherent tendency or force of environment. Although no evidence of transmutation exists, either in science or history, the pressure of skepticism in church circles has led to the encouragement of this theory by some Christian ministers and writers. Reduced to its essential principles this view is merely the child's conception of God as a great man, and the terms "architect," "carpenter theory," and "anthropomorphism," properly apply to it, and not to the biblical idea. It exhibits the universe as a great machine, whose multiplied changes result from the power supplied at the beginning by the contriver and architect, and practically annuls divine sovereignty in providence. It accepts evolution as the antithesis of involution—that is, so much power comes out of matter as God put in the original elements.

The most artistic form of this theory may be seen in Michael Angelo's painting representing the creation of Adam—the divine Being, in the form of an elderly man, reposing on a cloud and animating the body of Adam by a spark from his finger.

The atheistic doctrine of evolution is the antipodes of the idea of creation, since it teaches the development of all things by inherent force in the universe itself, which is assumed to be eternal. The attempt to mediate between this view and the biblical idea of creation by the theory of self-transformation of created things is a failure, and would be useless if successful. The transfer of the word evolution does not annihilate the atheistic doctrine to which the term originally belonged.

The transmutation of species by evolution, so industriously taught by the popular appeals of skeptical philosophy, is fostered by romantic and baseless fictions of atheism in the form of axioms, such as the continuity of all nature, which seems to have a special charm for some minds, although science and experience alike affirm the truth of variation rather than unity in the cosmos. The only real unity among existences is their common origin in creative power and wisdom. Resemblance in material or growth cannot destroy individual identity.

The transmutation of species would not establish evolution if it were true, since it may be regarded as the regular order and work of creative intelligence, and not merely the result of inherent force or environment; but no real proof of it has been adduced. No transformist can show any species gradually losing its own distinctive character so as to change itself into an entirely different form.

Among the most plausible arguments for transmutation is the artificial arrangement of certain fossil bones. First we are shown the leg-bones of the Eohippus, a small animal about the size of a fox, whose remains are found in eocene strata, and whose fore-leg shows four toes. Then, in succession, we are referred to the fossil leg-bones of the mesohippus, protohippus, pliohippus, etc., whose toes lessen in number till we arrive at the one-toed horse, but in every case the descent is assumed, not proved. The juxtaposition of slightly varying structures does not prove descent, more than a comparison of the modern horse, ass, zebra, and quagga would prove them derived from each other.

The unscientific use of the imagination by teachers of popular science finds a curious illustration in a paper on the "Evolution of the Pearly Nautilus," by S. R. Pattison, F.G.S., published in the transactions of the Victoria Institute, London,

April, 1884. Professor Huxley had announced the view that the pearly nautilus was produced from the straight or uncurved orthoceratite, which first became the slightly curved cyrtoceras, and by the more complete curving of successive generations resulted in the beautiful nautilus pompilius of the present seas. "This was his case for evolution," says Mr. Pattison, "which he rested wholly upon arguments of the kind he adduced. Will it surprise you to be told, after this, that not only is the argument hypothetical, but the facts are hypothetical too? For in the British rocks, and presumably elsewhere, the orthoceras never turned into a cyrtoceras, for the simple and sufficient reason that the latter actually preceded the former." The greater part of the paper referred to is devoted to the proof of this statement, in which the writer is fortified by the researches of Dr. Blake, Dr. Bigsby, Professors Hall, Barranda, and other specialists in this department of natural history.

Principal J. W. Dawson, of Montreal, says:

> I have always refused to recognize the dreams of materialistic evolution as of any scientific significance, or, indeed, as belonging to science at all. They bear no closer relation to science than fogs do to sunlight.

Virchow, the greatest German biologist, in a speech in Edinburgh in 1884, referring to Darwinism, and especially to the descent of man from some other vertebrate animal, said, "In my judgment no skull hitherto discovered can be regarded as that of a predecessor of man." Respecting his celebrated speech against evolution he said:

> The day before I gave the address in Munich, Haeckel had gone so far as to propose to introduce into our schools a new system of religious instruction, based upon the doctrine of the "descent of man," and I still think it necessary to guard against the danger of constructing systems of doctrines out of possibilities, and making these the basis of general education.

It would be well if some of the lesser lights in science imitated the example of the great teacher.

The fact that in the whalebone whales, before the development of baleen, minute teeth are found in the dental groove, which afterward are absorbed, has been urged in favor of transmutation. It is assumed that such teeth, being useless to the whale, must have survived from the whale's ancestry. But a

mere tyro in biology knows that the connective tissues, such as fibrous tissue, cartilage, bone, etc., under special conditions of growth may be substituted for each other, and that teeth and horn are but dermal additions capable of replacing each other. Thus the epithelial lining of the mouth becomes thickened and hard in persons who have lost their teeth, and in the cow and the sheep the front part of the upper jaw, which is devoid of teeth, has a horny epithelial pad instead. Horny substitutes for teeth are also to be met with in the dugong, the duck-billed platypus, and the lamprey. In the whalebone whales this kind of substitution attains its maximum. The excessive growth of fibrous horny plates, or baleen, in the mouth, serving as a strainer to retain the minute mollusks on which the whale feeds, interrupts the development of teeth, which are but temporary appendages. There is no more reason to imagine a predecessor of the whale with teeth and without baleen than to suppose that a dermoid cystic tumor in man, containing hair, bone, and teeth, represents a preanthropoid condition.

The industry and acumen of Darwin have greatly multiplied instances of race variation by adaptation to environment, as well as numerous metamorphoses of individuals of the same species; yet many considerations show that such instances do not and cannot disprove specific and original differences among living things. Such differences preclude the possibility of gradual development from one another.

The existence of structures totally distinct from all others makes against evolution. Among such structures are the arrangement of the leaf of Venus, or fly-trap, and other insectivorous plants; the feathery disks on the shoulders of the male dytiscus beetle; the lasso-cells of jelly-fish, etc.; structures which stand alone, having nothing resembling them from which they could have been evolved, and evolving nothing.

The very different biological elements often occurring among animals which are closely related to each other by external forms and habits show an inherent and essential difference between them. Thus the blood of the guinea-pig crystallizes in tetrahedra, that of the squirrel in six-sided plates, and that of the rat in octohedra. The biological differences among animals and vegetables are very numerous, and many of them can have no relation to any theory of natural selection whatever.

Some of the most perfect and complicate structures known occur in primitive forms of life, as the peculiar teeth of the sea-urchin, more complicate than any other masticatory apparatus known; or the system of water vessels and retractile feet in the same organism. Such facts are crucial against evolution.

Sometimes different structures serve similar ends. Thus the teeth in mollusks are long internal ribbons set with spines and claws; in infusoria they are like an anvil and hammers; in crustacea and insects, grinding mills in the stomach; and in higher animals organs of prehension as well as comminution. Such complete distinction of structure and function have no possible connection. They were never evolved from each other. They were created and purposely adapted to their ends. They are monumental illustrations of a creative intelligence which has wisely though variously connected means to ends.

If the theory of natural selection really showed the divine method of creation it would be plainly indicated by the plants growing upon a mountain side. Such a place is the most appropriate in the world for testing this theory, because of the gradual change of climate and environment. If any transitional forms ever existed among species we may reasonably expect to find them here. But the alpine species make their appearance and those of the plains disappear suddenly at particular elevations, and we find no transitional varieties.

The methods of divine creation may be greatly varied, and such variations will more clearly indicate the presence of intelligent will than any uniform method, or continuity of material, can do. Principal Dawson says:

> It is curious that the Bible suggests three methods in which new organisms may be, and according to it have been, introduced by the Creator. The first is that of immediate and direct creation, as when God created the great *tanninim* (whales). The second is that of mediate creation, through the materials previously existing, as when he said, Let the land bring forth plants, or, Let the waters bring forth animals. The third is, that of production from a previous organism by power other than that of ordinary reproduction, as in the origination of Eve from Adam, and the miraculous conception of Jesus.

In every instance, however, and in every method possible, each individual or thing brought into being is brought and continues in being by the constant presence of creative power.

The corporeity of God has been held by pagans as well as by childish or thoughtless theists, and it is taught by the Mormons as an article of faith; but the Bible teaches that God is a Spirit, and must be worshiped in spirit and in truth. It declares that he is independent of the universe, both of matter and mind. He can exist without the universe, for he existed before it. He is necessary to its existence. He brought it into being. It is the result of his sovereign will. To God belongeth power—all power in heaven and earth, spiritual and material. Modern astronomy shows us stars whose light has traveled millions of years to reach our earth; and if they were millions of times more distant that would not militate against the scriptural view of creation. They began, sometime, to be, and whatever begins is not self-existent but created.

The true idea of creation implies the presence of God's power and will—which is the same thing as God himself—not only in bringing into being the forms and elementary essences of things and endowing them with certain qualities, but in continuing them in being and activity. "In him all things consist." As all things exist by his will he is transcendently above all things, and by no means to be confounded with his work. We attribute personality to him, not in the sense of limitation, since we regard him as infinite, but as a living, conscious, intelligent, voluntary Being, the only self-existent and eternal Being, and the fountain and sustainer of all existence and life.

Since the divine Being is essential to all being the idea of creation applies to the flower made yesterday as well as to the stars of myriads of ages ago. The union of oxygen and hydrogen gases in a chemist's laboratory produces water, but that particular water was not in existence before. It was then produced. The cause of its being was not in itself, for it had no previous being. As to the causative power of the elementary gases, they can have none of themselves, since they too were created. The term "second causes" is a misnomer, if it means that they are originally effective in themselves. We may regard them as conditions, or modes, of action; conduits or channels of power or force; but the power itself belongs to God. It is creative power. It is an unproved conceit of some physicists, based upon atheistic philosophy, that the quantity of matter in the universe can neither be enlarged nor diminished,

but only transformed. For aught we know God is continually creating both elements and forms. A few years ago a new star appeared in the nebula of Andromeda, and gradually faded away. No astronomical data can prove that it was not a temporary addition to the universe; and the same is true of many similar phenomena. It will be a blessed era for humanity when the pursuit of truth shall be no longer hindered by theories substituted for facts in so-called scientific text-books.

Trinitarian believers in the Bible hold that it teaches an essential plurality in the divine nature, and ascribes creation alike to the Father, the Son, and the Holy Spirit. In the divine humanity of Jesus God was exhibited to our race in a most striking manner. He is also exhibited to intelligence in the works of creation. "The heavens declare the glory of God, and the firmament showeth his handiwork." But Christ is "the brightness of his [Father's] glory, and the express image of his person." Not without meaning did the angels sing "Glory to God in the highest" when Jesus was born, for in him dwelt "the fullness of the Godhead bodily." As the pre-existent Son of God he was the revealer of the divine will—the eternal Word—and as the Word made flesh he manifests God to man in the highest degree of which our nature is capable.

The triune loving nature of God is a sufficient reply to those who regard the eternity before "the beginning" as a period of awful silence and inactivity wholly inconceivable. The divine nature is never inactive nor unconscious. In the plurality of persons we see both the subject and the object of eternal thought and eternal love. Eternally active, self-existing, and self-sufficing, the external creation was not necessary to God; but in the fullness of infinite love, which must ever be irradiant and outflowing to all possibilities of being, the eternal potentiality of creation became a reality. Wisely, therefore, does the Bible begin by asserting what no science can contradict and what all nature testifies to, that "in the beginning God created the heaven and the earth."

J. H. Wythe

Art. V.—ABANDONED ARCHIVES OF KHU-EN-ATEN.

Amenophis IV., of the eighteenth Egyptian dynasty, was the son of Amenophis III. by a princess Teie, who is thought to have been an Asiatic, perhaps of Semitic race. He married Tadukhepa, the daughter of Duisratta or Dusratta, the king of Mitanni or Nahrina, the Aram-Naharaim of Judges iii, 8, a district of Mesopotamia opposite the old Hittite capital and commercial metropolis Carchemish, of which Chushan-rishathaim was king. After his accession to the throne, Amenophis IV. invited to his court men of influence and ability both of Mitannian and Canaanitish extraction, and made them his chief officers and advisers. He also professed himself a convert to the religious faith of his wife and mother, and endeavored to force this upon his unwilling subjects. This religion was a kind of monotheism, the adoration of Aten, the solar disk. His name containing, as its first element, the name of the god Amon, he assumed the new name Khu-en-aten, and this would ever forcibly proclaim the radical change in his religious views and practices. But this well-meant effort at religious reformation was met with powerful opposition, and resulted in an irremediable rupture with the ancient and influential priesthood of Thebes. Khu-en-aten being compelled to abandon his old capital, formed a new one, and located his new city on the eastern bank of the Nile, about midway between Minieh and Siout, where are now to be found the extensive ruins of Tel el-Amarna. The new city had but a brief existence. On the death of Khu-en-aten the smoldering fires of rebellion burst forth, his dynasty came to an end, the kingdom was united under an acknowledged leader, the old religion was restored, the strangers were dismissed from the court, and the new capital was abandoned and deserted. But upon the return of the government to Thebes a portion of the royal archives were left behind, and in the winter of 1887–88 several hundred clay tablets were brought to light. The inscriptions are in the cuneiform characters and the Babylonian language. They consist of dispatches from the governors of provinces and dependencies in Syria and other countries of western Asia.

These tablets are being studied by specialists, and, though we

cannot for some years estimate their whole bearing with reference to biblical history and criticism, there are several points already elucidated which are too important to be neglected while we are awaiting final results.

The Condition of Canaan.

Among the correspondents of the Egyptian kings were Assur-yuballidh, king of Assyria and Burna-buryas, king of Babylonia, and by these names we are able to fix the date of the tablets at about B. C. 1430. This preceded the Israelitish conquest, for we find that Phenicia and Palestine were garrisoned by Egyptian troops. In some cities Egyptian governors of high rank were stationed; in others, native chiefs exercised authority, but in the name of the Egyptian king. In some cases there were also Egyptian governors appointed to some cities which were ruled by native chiefs, to watch over their movements, dictate their actions, and insure their loyalty. Generally the presence of an Egyptian garrison and the occasional visits of a royal commissioner were relied upon to secure the same end. The Canaanites were already threatened by the Hittites of the north, and the religious troubles to which we have referred had so weakened the home government that Egypt was almost powerless to render adequate protection. The warlike Hittites were able to complete the conquest of the south, but were successfully checked by the great Rameses II., of the nineteenth dynasty. But his gigantic wars against the Amorites and Hittites and other natives of Asia, and especially his siege of the celebrated stronghold at Kadesh on the Orontes, both weakened his own military resources and desolated and exhausted Canaan. The way was thus prepared for the Israelitish invasion and conquest. These facts confirm the opinion reached from other evidence, that Mineptah, the son and successor of Rameses II., is the Pharaoh of the exodus, and fix the date at about B. C. 1320.

The Condition of Egypt.

We have seen that Khu-en-aten was probably partly Semitic in blood and certainly wholly Semitic in religious faith, and was surrounded with Semitic and other Asiatic officers and courtiers. He has been called "the heretic king." His chief minister was

Dûdu, the Dodo and David of the Bible, and was addressed as "lord." The sons of Dûdu were Aziru or Aziri, the Ezer of the Old Testament, and Kheir, with which we may compare Hiel in 1 Kings xvi, 34. The rise of the nineteenth dynasty under Rameses I. was the reaction against foreign influence. The new dynasty "knew not Joseph." It is interesting to note on one of the tablets of Khu-en-aten a reference in which the name of his prime minister appears—"Dûdu and the king, my lord, and the nobles," which shows that he filled the same office as did Joseph, to whom Pharaoh said, "Only in the throne will I be greater than thou" (Gen. xli, 40). Other instances are recorded on the monuments in which foreigners held high positions at the Egyptian and other courts.

Providence so prepared Egypt and some of the surrounding nations for furthering his divine purposes that they unwittingly became allies to Moses in his leadership and to Joshua in his wars, and helped to the permanent settlement of the Israelites in the Land of Promise.

Literary Activity.

We have elsewhere, and more than once, called attention to the early use of letters among the nations of the East. Recent discoveries in Bible lands are adding to this fact accumulating emphasis. The Tel el-Amarna tablets show literary activity throughout western Asia more than a hundred years previous to the exodus of Moses. The Babylonian was one of the literary languages of the time, and it was also, with great probability, the language of commerce and diplomacy. There were certainly public libraries, especially such as were necessary for the safe-keeping of the governmental archives; and schools or other facilities for learning the Babylonian language, with its difficult syllabication, must have existed. The literary character of the surroundings of Moses would especially qualify the great leader for writing, under the peculiar direction of Jehovah, the early books of the Bible. Thus one after the other of the proofs that hold up the *bizarre* scaffolding of skepticism is being removed from its place by the well-directed blows of modern archæological research. It is somewhat strange that higher criticism seldom takes these discoveries into serious consideration.

MELCHIZEDEK.

Paul correctly translated the name "king of righteousness." Sadyk, "the righteous one," was an old god whose seven or eight sons figure largely in Semitic mythology in Palestine. Seven of the sons form the Kabiri, who discovered the secret of working metals, invented ships, and were recognized as the lords of sailors. Melchizedek was "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God." The Christ is a "priest forever after the order of Melchizedek (Psa. cx, 4; Heb. v, 6; vii, 3).

The Tel el-Amarna tablets do not speak of Amorites in the southern part of Palestine, and yet Ezekiel makes Jerusalem part Amorite and part Hittite. The most reasonable explanation is that at some time between the date of the tablets and the Israelitish invasion the South had been conquered by a combination of Hittite and Amorite forces and Jerusalem had been taken. The local tribe left to hold the city was called Jebusite. A commissioner from time to time visited the city and reported the condition of political affairs to his Egyptian master. Several of the dispatches of the tablets were sent by Ebed-tob, who was at the time of which we are speaking priest-king in Jerusalem. From this royal pontiff we learn the meaning of the word. The first element is nothing but *uru*, which means "city," as has been long known, and Ebed-tob says that Salim is the name of a local deity worshiped on "the mountain of Jerusalem." Hence Jerusalem is "the city of Salim," the god of peace, and Melchizedek was "king of Salim" and priest of the god Salim, who is identified with "the most high God." Solomon is connected with the same word. Ebed-tob was the spiritual successor of Melchizedek, and his name is analogous in its formation. He was not appointed to the office by the Egyptian king; he did not succeed to the office by virtue of belonging to a priestly family; he was not elected by the people or by the nobles or by any college of priests; he was designated as the royal pontiff by the oracle of the god Salim, whom he served, and whose temple stood on Mount Moriah. We see the peculiar appropriateness of the language of Paul in Hebrews when, speaking of Melchizedek, his spiritual predecessor.

Whence did Paul derive that knowledge which enabled him to speak so accurately—a knowledge to which the world has but yesterday attained?

With the last element in his name we may compare Tab-Rimmon in 1 Kings xv, 18, and Tab-eal in Isa. vii, 6; the first element, meaning "servant," is familiar.

Biblical Proper Names.

Dûdu. This, as we have remarked above, is the Dodo or Dod of the Holy Scriptures (Judg. x, 1; 2 Sam. xxiii, 9, 24; 1 Chron. xi, 12, 26), and has hitherto been found only in the Bible and on the Moabite Stone. There was a Carthaginian goddess Dido. According to the Assyrian lists, Dadu was the name given to Hadad or Rimmon in Palestine and Phenicia. Bedad is Ben-Dad, the son of Dad (Gen. xxxvi, 35). Dûdu is the more ancient form of our familiar David. The name is confounded with Yaveh in Dodavah and Dodai in 2 Chron. xx, 37, and 1 Chron. xxvii, 4. In Isa. v, 1, the Lord is called Dôd-i, "my beloved." The Phenician goddess Dido, "the beloved one," was the counterpart of Dodo and the consort of Tammuz, the sun-god, "the beloved son." Professor Sayce, whose notes we follow, thinks that the original name of David was Elhanan, and points to a possible interpretation of 2 Sam. xxiii, 24, and remarks the appropriateness of transferring the name from the deity to the king of whom it is said, "all Israel and Judah loved" him (1 Sam. xviii, 16).

Marratim. With this word we may compare Merathaim in Jer. l, 21. It means "salt-marshes," and is especially applied to the marsh lands bordering on the Persian Gulf in southern Babylonia.

Khabiri. The word means "confederates," and they were said to have bordered upon Rabbah and Keilah. Light is here thrown upon the origin of the name Hebron. The termination *on* distinguishes territorial names. Hebron may have been a confederacy of tribes, so many as were accustomed to meet at the ancient sanctuary Kirjath-Arba.

Ebed-Asirta, or *Ebed-Asrati*, "servant of Ashera." Asrati in one of the tablets at Berlin is preceded by the determinative which marks it as a divine name. Ashera, mistranslated grove in the Old Testament, was the goddess of fertility, and was

symbolized by a cone or branchless trunk of a tree. She is to be compared but not confounded with Ashtoreth or Astarte.

Melech-Ar'il, Moloch is Ar'il. On the Moabite Stone, Mesha, king of Moab, is represented as carrying away the *arels* of Doda and Yahveh. The word may be best translated "horns," and this, it seems to us, is the meaning of *arel* or Ariel in 2 Sam. xxiii, 20. In the latter passage, the Authorized Version, "he slew two lion-like men of Moab," while the Revised Version translates, "he slew the two *sons of* Ariel of Moab." A son of Gad bore the name Areli (Gen. xlvi, 16; Num. xxvi, 17). Isaiah in xxxiii, 7, has "their valiant ones" or "valiant ones" — the Hebrew is *erelam* or *erelim*. Ariel in Isa. xxix, 1, 2, is the name of the stronghold of Zion, and at a later period Ezekiel applies the name to a part of the temple (Ezek. xliii, 15, 16).

This list of words might be extended, but enough has been done to show the importance of the "find." We have at hand in these tablets most material aid to assist in mapping out, for geographical and ethnological purposes, Palestine and adjacent countries at the time of the conquest. Obscure chapters in history receive a welcome light, and Semitic philology a considerable addition to the tools with which it labors.

But a portion of the tablets have as yet been published and made accessible to the scholar. The most important of the published tablets have been translated by Professor Sayce, and his translations appear in the second and third volumes of the new series of *Records of the Past*, and the later *Proceedings of the Society of Biblical Archæology*. In the latter publication E. A. Wallis Budge has given a catalogue of the eighty-one tablets of the British Museum and a glimpse of their contents. The tablets at Berlin and Cairo are in course of publication under the editorship of Winckler and Abel.

We await with high expectations the results of further studies.

J. N. Fradenburgh.

Art. VI.—THE RELIGION OF ATHENS.

The primal, ever-central cult of the Queen of the Ægean was the fairest which the heathen world has ever known. There was in it nothing cruel, vulgar, or unclean. No human sacrifice stained its altar or tainted its air. Its ritual, radiant with poetic beauty, fostered art, not in forms uncouth and monstrous, but of grace and dignity such as modern and even Christian art may copy or imitate but cannot excel. Heathen indeed it was, but men do not gather grapes of thorns; and the germ of a system out of which came such splendors of art, poetry, and philosophy as challenge the rivalry of the later ages must contain special elements of beauty, purity, and energy. Modern research has unfolded so much the close-wrapped mystery of the past that inquiry after first things has become a pleasing recreation. At the dawn of history nations are already counting as divine some natural object or some aspect or phenomenon, and approaching it in worship. The Greek tribes in this matter differed among themselves; the Dorians, best represented by the Spartans, having Apollo, the sun, for their divinity—that is, chief and dominant among many, for

> The lively Grecian, in a land of hills,
> Rivers, and sounding groves, could find
> Fit resting-place for every god.

The Ionians, whose metropolis was Athens, took as patron and supreme object of worship Athené. To her it was given to rule from the Acropolis; here were its chief temple, its grandest statues, its fullest, noblest ritual. Who is this Athené?

Before the Sanskrit was made known in Europe (not a century and a half ago) the name had always been a mystery. To the scandal of etymology it had been derived from the Egyptian Neit, who appears on the tomb of Rameses I. as "Universal Mother," or Nout, "Goddess of the Sky." Such derivation, resting on a single letter, "n," might justify Voltaire's sarcasm, that etymology is a science of words, in which "consonants count for little and vowels for nothing at all." The Sanskrit sheds its light on very many of even our English household words, and still more copiously on our Greek. It gives us *ahan*, "day," from which comes an adjective of which the

feminine form is *ahanâ*, "early, matinal." Several roots pass from Sanskrit into Greek with a change of *h* into "*θ*," as *hu* becomes "*θυ-ω*" and *guh* becomes "*κευθ-ω*." The *h* of classical Sanskrit may become *dh* in the Vedic, as within the Greek itself "*εφχ*" becomes "*ελθ*." "Αθήνη" was in Doric Αθηνά, and this was familiar even at Athens. "Athené" is thus identified as the Dawn, and with this her legendary deeds and attributes easily agree. To-day the Dawn is "Αθήνη Βούδεια," for at its first streaking the peasant yokes his oxen for the field; it is "Αθήνη ἐργάνη," for all labor stirs with the early light; "γλαῦξ," the little brown owl, flies forth in the dimness to meet "Αθήνη γλαυκῶπις." Athené springs from the brow of Zeus; her long robe is saffron or golden; she is virgin ever fair; she is in all poetry and mythology harmonious with the personification of the dawn.

Dawn upon the Acropolis! "It is always morning somewhere in the world," and the dayspring wears its charms from land to land, a tireless traveler, a welcome, joyous visitant. But here on this marble height, as on a chosen dwelling-place, it lavishes its wealth of splendors as if it would say, "This shall be my rest forever; here will I dwell, for I have desired it." Where on all this goodly earth does morning brighten over another region like this—over such a disposal of field and grove, of hill and plain, of island and sparkling water? For the worship of this goddess, sprung in perfectness from the brow of *Dyaus*, the Parthenon—"House of the Virgin"—was built. The venerable wreck of to-day, the work of Pericles, stands on the foundation of an older one that went down in the Persian wars. That had been built by Pisistratus, and there is reason to think that even it had a rude predecessor. The front is eastward, and in its eastern end were the great altar and the great statue of the goddess. Its axis points to a defile in Mount Hymettus, four miles eastward, and precisely in this defile rises the sun at the summer solstice. Here of old, as if to welcome his earliest beam, was a small temple of Apollo *Kunigos*, "the sun," and here to-day is a chapel and monastery of St. John Kunigos, as forerunner of the Messiah, the Light of the world.

For Athené's worship was reared this Parthenon, the most perfect building ever consecrated to the service of religion.

Within it her statues of ivory and gold showed the purity and the glow of the dawn, and west of it rose, with spear and helmet as guardian of her city, her brazen image cast from weapons gathered at Marathon.

Around Athené, as daughter of Zeus (Dyaus), the broad and mighty Day, and springing in bright armor from his brow, gathers many a woven myth and legend. As from the brow of Zeus she personifies his wisdom; and the brown owl, γλαῦξ, comrade of the dawn, on her helmet and even on her head, γλαυκῶπις, or by her side, became the symbol of wisdom.

Athens, by wars, alliances, and trade, came to have relations with many lands, and by policy, by hospitality, or by sincere approval it adopted gods many and various, presiding over the manifold human concerns and the changeful phenomena of nature. Even the sum total of these did not fill the void ever opening in the human heart, which none but the Eternal perfectly occupies; and so, when Paul walked from Piræus to Athens, he saw on his right at Munychia, "as he passed by and beheld their devotions, an altar with this inscription, 'To the Unknown God.'" This vague supplement to a list of at least three hundred and fifty deities, stood as a confession which Athenian pride would in this way only make, that the Athenian heart felt still a lack of the divine. The apostle came to Athens when her glory of freedom and of material dominion had long since departed, but her glory of art and philosophy remained. She was the school of mankind, and could loftily say, "My mind to me a kingdom is;" and pride of culture is quite as hostile to self-renouncing Christian faith as is sensuality or avarice. Before him, on Mars Hill, are Epicureans, counting pleasure the object and prudence the guide of life, and death the end of all. There, too, are Stoics, believing in duty, in loyalty to providence, in constancy, fortitude, and benevolence, and final absorption into the world-soul with loss of individual being. The preacher's simple facts would have swept the Acropolis of its wealth of altars, and have parted the fair city from the charm of its previous years. The sermon caused (as the Gospel always causes) the thoughts of many hearts to be revealed, and threw light on the peculiar heathen fascinations of the place.

For the heathenism of Athens was embalmed in art and poetry, in philosophy and eloquence. Every charm of the

town was framed in a heathen setting, and its very heathenism dominated the taste and learning of the world. To-day its only objects of interest are survivals of these pagan splendors. Nowhere on earth was ever so high non-Christian glory achieved as here; and Satan, as tempter of Christ, might proudly tell its excellence:

> On the Ægean shore a city stands,
> Built nobly, pure of air and light of soil;
> Athens, the eye of Greece, mother of arts
> And eloquence, native to famous wits,
> Or hospitable, in her sweet recess,
> City or suburban, studious walks or shades.

The Gospel's scantiness of success at Athens was partly due to some peculiarities of the Greek race which were intensified in the Athenian character. The wide, the vague, the emotional, the feeling of the tender and the profound were not in all their thoughts. In their religious exercises was no soul-pain, no pleading, no tears; and not even at their funerals was grief to be seen—only calmness and almost cheerfulness. They were true children of the morning: as a race they were never more than twenty years old, and they lived in the blooming youth of the world, fashioned between young Achilles and young Alexander. The world to come threw for them neither light nor shade upon this present, and the joy of living amply repaid for them life's pain and labor. This was partly from temperament and partly, it may be, from having a home in a sunny land, in pure air, by bright waters, and beneath sapphire skies. The Greek, though given to sacred demonstrations—to songs and rituals and processions—was of all men the least religious. The Goth, the German, even the Roman and the Celt, fierce and gloomy, were far more religious than our lively Greek, who, full of motion, wit, and curiosity, was never spiritual, sad, foreboding.

All this crowds one's thought as on Mars Hill he recalls the apostle and his sermon. The place is now utterly bare and rude, relying for its fame on history alone. Some Barnumizing divine got here a stone for his Tabernacle, as if, forsooth, the stone could carry inspiration! Here the *surroundings* are every thing, and they are not portable. Could Mr. Talmage have taken the Acropolis as it looked down upon the preacher, this sky, this air, all this enchanting environment! As those

Athenians listened so have the men of our day listened on that same hill to a missionary, and with no frivolity or ridicule. Perhaps no hearer was as fair of mind as Dionysius the Areopagite; there was among his hearers no woman named Damaris, but none thought "Jesus" and "Anastasis" strange gods. Note the woman named Damaris! Though Athené was a goddess her worshipers had no appreciation of women, nothing of the romantic, nothing of the chivalrous toward her. When in Athenian history was an heroic exploit performed for a woman's sake or by a woman's inspiring? Pericles declared that of women she is best of whom least can be said, and Plato, in his fine theory, found for her no "sphere" but the care of the house and the perpetuation of the species, even when Helen, Andromache, and Antigone were above the horizon in beauty, dignity, and devotion.

This repression of the most susceptible half of the human race, not from barbarism but from conviction, philosophic and inveterate, re-enforced by four centuries of Turkish control, is still felt in the land, and its influence is only now dissolving. Only within a few years have girls come freely to the public schools or have ladies promenaded freely on the avenues of Athens. How different from this was the feeling of those rude Germans who, as Tacitus says, looking upon women with awe, reckoned their advice oracular! That this low estimate of woman hindered Christianity at Athens is clearly proven by what is plain before one's eyes to-day.

One may, then, believe that this levity of temper, this æsthetic type of idolatry, and this abnegation of women made the entrance of Christianity at Athens peculiarly difficult. It also gave Christianity, after entrance, a peculiar type. The heathen mold shaped Christian usages to a shape still traceable. The temples were given over to the service of the new faith, but this service was kept closely akin to that for which they had been erected. Thus the little κυνιγός in the cleft of the horizon east of the Acropolis, through which the summer dawn first whitened, became a chapel of the Baptist, the comer foreshowing the Messiah. When a rain is at hand the highest point on the island of Ægina wraps itself in portending clouds, and here was of old a temple of Poseidon, giver of rain, as god of all water. This temple on the peak is to this day the Church of that

St. Elias, that Elijah, at whose word rain came or failed in Israel.

The Parthenon, built for the goddess of wisdom, became the Church of St. Sophia—Holy Wisdom—and, but for lack of sacrifices, the old pagans might still have worshiped there. It later became a Turkish mosque, and was in good repair until, two hundred years ago, a Venetian bomb touched powder stored therein and wrought its present ruin. The shrines which made Paul think the city wholly given to idolatry are there—six hundred now—set for Christian devotions. This transfer of temples had this result, that paganism lingered in their air, and at these shrines converts and heathen could, with whatever differences of inward temper, bow with small visible distinction. The whole human race might worship there.

Athens, at Paul's coming, and long after, was the center of energy for heathen philosophy and literature. Here schools flourished and systems were formulated, and the thinkers of Athens were leaders in man's intellectual domain. Here only the Roman, when master of the world, knelt in reverence. Adrian and the Antonines flattered Athenian teachers by adopting their ideas, and owning them as masters in the realm of mind. This homage fostered a pride of intellect that led these men to reject, without examination, a gospel that does not appeal to fine taste or crave philosophic approval and patronage, but which addresses the heart's hunger and demands humility. Pride of culture and attainment is incompatible with Christianity, and here the Athenians stumbled.

When, in the fourth century, Constantine by edict made of our Christian faith the religion of the world, the Greek mind attacked with vigor this new material. It gathered the sacred books into our present canon. It formulated the creeds. It defined the doctrines of the Trinity, and Basil's, 380 A. D., was the first recorded baptism into the name of the Three Holy Persons. But this very activity, easily becoming morbid, gave the truth some hinderance. Subtlety in dialectics had here always been cherished; it had given lively pleasure, and, indeed, delicate discernment of nice distinctions in thought had marked all Greek literature. Even in art this quality appears, giving fine tracery of often the highest beauty, making the Parthenon, while severely Dorian as a mass, exquisite in refinement of

detail. In Christianity this gave, as to Chrysostom, a special eloquence; but its evil was seen in a tendency to delicate hair-splitting controversy. Words and names, running into puns and quibbles, were unduly regarded, and from this came consequences sometimes serious. Thus the procession of the Holy Ghost "from the Father *and* the Son," or "from the Father *by* the Son," divides to this day the Eastern and the Western Churches, and ὁμοιούσιον and ὁμοούσιον separated with an iota Arians and Athanasians.

"The Orthodox Church of Greece" has a geographical range from Mt. Sinai to Archangel and Chicago. On Greek soil it had long been under the control of the patriarch of Constantinople. Gregory, patriarch in 1821, being suspected of favoring Greek freedom, was one Sabbath morning hung by the Turks at his church door in all his priestly robes. His successor, they took care, had to be cautious, and counsel against the war. In 1834 the king of Greece was by the constitution made the head of the Church, and with the Holy Synod of three archbishops and three bishops (or laymen) forms the governing body. George I., reared a Lutheran in his native Denmark, remains a Lutheran, attendant on his own solitary services, but his son and all thereafter must be in the Orthodox Church. The State Church of Greece can give a very plausible reason for its own existence. During the four hard Turkish centuries this Church was the only Greek organism. It alone preserved the Greek nationality, and was a center for rally and appeal. When the struggle for independence began, Germanios, the venerable bishop of Patras, waved with his own hand its first banner, while Gregory, as we said, was its first illustrious sufferer. The Church is thus interwoven with the dearest memories of the State, and Gregory and Germanios, with Bozzaris and Ypsilanti, are in that near constellation of patriots far behind which shine Miltiades and Leonidas.

The Church of to-day is of simple frame. Its archbishops and bishops are paid by the State; its priests live by the contributions of their parishes. These being often small and poor, the priest must by some private industry re-enforce his income. He may even keep the village saloon (not our American scourge!), and on a Sunday or holiday may don his black robe and conduct service with no loss of reverence from his people. In

their eyes the service in and of itself has fullness of merit if its administrator be but duly ordained. They hold that baptism removes original sin, and the Lord's Supper removes all guilt of behavior. Their ritual, like the Romish, proceeds with crucifixes (the cross alone) with lighted tapers and the smoke of swinging censers. Indeed, they do not count a public utterance to be a prayer unless it be attended with the visible symbol of the cross. The true merit, one thinks, of all prayer is thus hinted. The priest chants prayers and collects in Platonic Greek, "which is understanded of the people," and the clerks respond in horrid elocution. As the people retire they lay on the plates their offering and touch themselves, as on entrance, with holy water. The ritual seems the same on Sunday and on the many holy days which seem to outnumber and obscure it. There is no sermon, yet when a priest feels the gift and impulse of religious discourse he has no lack of hearers.

Amid this smoking of incense, this flaring of tapers, this droning and screaming of chant and response, one has a painful sense of excess of ritual—of mere mechanism. But at this very time at Athens, amid the ruins of heathenism and torpor of Christian faith, new life is rising. A tender plant is in sight, a plant of foreign budding, yet in the divine order so early set and acclimated in Grecian soil as to be now at home there, putting forth leaves and shoots and young fruit with the energy of an indigenous rooting.

It is now some thirty years since a young woman trained in that Mount Holyoke school whose motto is *Non ministrari sed ministrare* sailed from Boston to be missionary at Athens. Obstructions enough were in her way—a strange tongue, a strange people, the Periclean jealousy of foreigners, the Periclean repression of women. Proud of his language and his national pedigree, believing with his Church and resting in its sufficiency, it seemed to the Greek impertinent that one should come from far away to persuade him and his to Christianity. The young missionary's faith was sorely tried. About this time a young Spartan of ancient and honorable family decided to take a liberal education and follow the medical profession. He came to America and graduated at Harvard. Becoming religious he studied at Andover, and returning home as a clergyman he became the young missionary's husband. They estab-

lished themselves in Athens for the work of a life-time. They slowly gathered about them a few who from gracious conviction sought and found newness of spiritual life.

Religious freedom in Greece is secured by law, yet to get incorporation so as to hold real estate, to sue and be sued, and the like, was not so easy. The little society was offered full recognition of its rights under the title of "Foreign Protestants," but this they indignantly refused. Foreign they were not, and Spartan temper could ill brook the appearance of alienation from the land of Leonidas; nor would it be wise to wear a name that to the proud and patriotic Greek would suggest the idea of foreign charity or foreign intermeddling. At length they gained legal standing as "The Evangelical Church of Greece;" the State Church being "The Orthodox Church of Greece." These are with the Evangelicals the days of small things, though of growing things. Their little church and parsonage are in the best of Athens; a membership has come to them, drawn by a gracious hunger of soul, and finds with them a comfortable religious experience. Some of their people have by this course incurred social danger, financial harm, and even a taste of persecution. But they have found life in the living Saviour. Their Sunday-school, their prayer-meeting, their preaching services, were spiritual and refreshing. They sing the gospel hymns in their tuneful Greek, so near to Homer's a stranger from over-sea could join with all his voice.

The missionaries have been happy in their own household. A daughter, gaining at Paris the highest honors in medical study, and having a brilliantly successful practice, has opened an office in Athens, and this must tell favorably upon the position of women in the city and indirectly upon the welfare of her father's Church. A son, graduating at Harvard and studying reputably at Berlin will possibly become professor in the University of Athens, for the Orthodox, even though averse to evangelism, are zealous for education, and proud when their countrymen bring back from other lands some garlands of achievement. Less than a hundred such believers, however spiritual, are very few among more than two millions of the Orthodox; but through them the Head of the Church can renew life even under the ribs of death. Revival must come (in Periclean phrase) through "freemen, Greeks, Athenians."

On a sweet summer evening one sat with this missionary family on the flat roof of their parsonage. The round moon filled with light the blue sky, and shed a wide soft radiance upon the city and plain and sea and the faint horizon, and all was toned with beauty. Behind us westward rose the Acropolis, its marbles glistering in the moonbeams, and weaving with its heavy shades all the witchery of contrast. Across the street before us stood the broken arch of Adrian, that fierce opposer of Christianity, that generous patron of Athens and her gods. Not far beyond rose sad and lonely those seven massive columns, grim survivors of the great temple seven hundred years in building to Olympian Zeus. Yet farther to the left, over the palace and its gardens, on the top of Lycabettus, shone dimly the lamp from the shrine of St. George, that church hero whose fantastic career might win him a place among the demigods of mythology. Here amid such surroundings, where relics so illumined told of vanished splendors of the older gods, whose mighty and magnificent sanctuaries were so sunken into chasms of ruin, and amid the formal, spiritless, half superstitions of these latter days which the faint flicker from St. George's Chapel so aptly symbolized—here in this dreariness was a plant that our heavenly Father had planted, not to be rooted up. Under its green and fragrant foliage weary souls were finding rest. As one mused of it he forgot the melancholy grandeurs of the past and the barren dullness of the present. Before him rose a vision of better days. Out from the Evangelical Church is to go life for the venerable Orthodox. The set time for the divine favor comes, and fair Athens, with this dear and goodly land of Greece, will brighten in a glow that Athené from the golden East never flushed upon the eyes that for her coming watched at the morning front of the Parthenon.

A. B. Hyde

Art. VII.—IS RATIONALISM RATIONAL?

Vulgar rationalism seeks the overthrow of truth, as Absalom undertook to dethrone his aged sire. The picture of the auburn-haired prince standing at the city gate courting the favor of the populace, stirring up sedition, and stealing the hearts of the Jewish yeomanry by kisses and show of sympathy and false promises, is found again in the attempt of rationalism to lead astray the rising generation by holding up an illusory future, and by offering honors and a liberty out of its power to bestow. What of the claims of this pretender to the throne? He may be related to the monarch, but he may have no right to the scepter.

The terms used in the question are of two kinds. A specific and formal meaning belongs to the first. The second is used in its ordinary sense. Etymologically they are nearly related. Yet, as a result of an abuse of reason, they may be made to appear to differ by a whole diameter of thought.

There is unexpected harmony among both friends and foes as to the ideas involved in the word rationalism. It is not a recent term either in theological or philosophical speech. It was applied to the Socinians as early as 1588, and even before the middle of the century it was used to designate a sect in England given over to skepticism.

To all parties having this name, *reason is the only rule of truth*, its measure and pattern; and for the extremist it is the only *source* of truth. As a system—if such a babel of thought can be said to have the unity that dignifies a system—rationalism is of quite modern origin. The middle of the last century beheld it gaining definite shape, and the first decade of this century witnessed its culmination. It is not, however, in spirit by any means extinct, but flourishes in minds of oblique tendency under the slightest favoring conditions.

> Bacon was right when he pointed out as a source of error exaggerated and almost idolatrous respect for human intellect; a respect which turns men away from the contemplation of nature and experience, and makes them revolve, as it were, in the circle of their own meditations and reflections.*

* Pressensé's *Jesus Christ*, p. 2.

In order that we may conduct the subject to a right conclusion let us view the common ground upon which the rationalist and the supernaturalist stand, and from that make our start. That common ground is that *truth is a unit.* All systematic philosophies are simply illustrations of the bent of the human mind to present in one the many diversities of the universe. The statement that truth is one cannot be objected to by the rationalist, for his duty is, as he conceives it, to judge the contents of truth, of which human reason is the source and measure. The supernaturalist must hold it, since he is wont to trace all lines of development in nature and thought, church and state, material forms and spiritual powers, up to the one God.

The question at issue is, What are the contents of this vast body of truth? As we seek an answer we reach another position accepted by both parties, which may be stated as follows: Truth is never self-contradictory, but is supremely self-consistent. Leaving out of sight for the moment all matters of fact over which the tides of speculation have ebbed and flowed with ceaseless movement, this abstract proposition has little less force than an axiom. However small or large the whole body may be it must be coherent, and be marked in all its parts by congruity.

Therefore all parties to the controversy face the question from the same level. But beyond this their ways part. The supernaturalist claims as a part of the contents of truth a system of revelation, and accepts it though declaring that not all of its details are equally clear under reason's analysis, even the most enlightened possible. Such an admission is made by a living theologian of repute. He says of a certain doctrine, "This has for me no solution in rational thought." * So also wrote the illustrious Blaise Pascal. "If we submit every thing to reason our religion will have nothing in it mysterious or supernatural;" and he stands on firmest rock when he says in a sentence further, "If we violate the principles of reason our religion will be absurd and ridiculous." †

Pascal's second statement stands in fraternal accord with the first, on the ground that it is a rational inference from the claim of the necessity of a revelation to accept certain things in it

* Miley's *Atonement in Christ.* † Pascal's *Thoughts*, p. 278.

which reason may not fathom. Opposed to these is the devotee of reason when he declares he will accept nothing on, above, or under the earth too wide, too high, or too deep to be measured by the processes of syllogistic thought. And forthwith reason stalks out, to change the figure, "breathing threatenings and slaughter" against the fundamental articles of the faith of Christendom. The venerable servitors of the kingdom —the inspired word, prophecy, miracles, the Deity and resurrection of Jesus Christ—like so many disturbers of peace, are haled, cast into prison, tried, and condemned.

In charging rationalism with unreason I venture to sustain the charge upon the basis of an admission of rationalism—thence to go forward to a fair and unshaken conclusion. The rationalists, with whom our argument is, are in the main theists. Ours is the wooden-horse argument, by use of which the Greeks won Troy. The horse was owned by the Greeks; yet Troy fell not till the Trojans claimed possession of it and dragged it within the famous walls.*

Dogmatism that fights without the walls oft loses as many lives as it takes. I know not how to prove the inspiration of the Bible to an entire disbeliever in inspiration. Christian apologetics is more and more striving after a common ground of belief. This we have in the case at hand. These disbelievers in the miraculous, these deniers even of the veracious historical characters of Christianity, believe *in God.* They are not atheists. And if many lean to agnosticism it is in the line of inability to *prove*, rather than in the purpose to *disprove*, the existence of Deity.

Let us not now stop to array the facts over which Christian apologetics presides, but examine from an abstract basis the utter irrationality of that system of human research which professes to be theistic and yet dares to set aside certain features which rational theism holds as essential to a belief in a personal God.

The following five positions will illustrate the argument:

1. In the first place what is, upon a theistic basis, a great *a priori* possibility, and still further, probability, is the *miraculous.* This rationalism sets aside. Now for us to admit, as we

* Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.—*Æneid.* book ii, 197, 198.

must, that miracles have less apologetic value than in other days, is not to lose our grip on the main question. Why must the miraculous be made a synonym for the incredible? There can be no fair appeal from the following words of Dr. Pressensé:

> Christianity is bound up with the faith of the supernatural, and with it must either conquer or fall. To attempt to maintain it, while robbing it of this, its truly characteristic feature, is to introduce intolerable anarchy into the world of thought.*

I may not pause to emphasize a point so patent to the eye of logical thought. The truest thinking of to-day can simply echo the true voice of yesterday. John Stuart Mill, the drift of whose mind seemed in his last days to be toward Christianity as the supreme revelation of the divine mind, is speaking of the force and grip of Hume's argument against the credibility of miracles, and says:

> All, therefore, which Hume has made out—and this he must be considered to have made out—is that no evidence can be sufficient to prove a miracle to any one who did not previously believe the existence of a being or beings with supernatural power, or who believed himself to have full proof that the character of the Being whom he recognizes is inconsistent with his having seen fit to interfere on the occasion in question.†

The meaning of this is clear. The miraculous is not logically incredible to a man who believes in the existence of a God who has made the universe, and peopled our world with moral intelligences, and ordained laws for their rule. To a man who does not believe in such a Deity you waste breath in trying to prove a miracle. That is all there is in Hume's celebrated argument. It is put in another shape in Fénelon's *Telemaque.* The student recalls the effort of Ulysses to convince one of his men who had been changed to a hog by Circe that it was shameful in him to remain a hog, but without success. So it is ever. But what shall we say of those who refuse to be orphaned of faith in God, and yet who bar the doors of their proud logical abode against nearest kin? That man who adds to his claim of belief in an almighty and all-wise Creator the claim of logical thought is under bonds of reason to accept the miraculous whenever veracious human testimony declares that

* Pressensé's *Life of Christ*, p. 27. † Mill's *Logic*, p. 376.

a great on-moving coherent system of divine truth has here and there flowered out in fragrance unmistakably divine, and borne fruit undeniably salutary to man.

The conception of the worth of human testimony opens the way for another charge of unreasonableness against rationalism.

2. It may be framed as follows: In refusing to credit testimony when its burden is the inexplicable, rationalism not only surrenders the past, but subjects the witness of the present day, on all points not immediately open for reason's criticism, to the unjust impeachment of coming generations. If ancestral records are under the ban of my unbelief I have little right to expect posterity to credit the things I tell which neither of us can explain. This folly runs to gross extremes. Professor Baden Powell, in *Essays and Reviews*, says, "Testimony can avail nothing against reason;" and declares that the question would be unchanged if we ourselves were the witnesses of an alleged miracle. In short, we are not to believe our own eyes. Then we should be better off if we went further to do as the philosopher mentioned by Montaigne, who put out his eyes to free his mind.

What becomes of human history and the true witness of true men to the miraculous? Instead of these exhibitions for spiritual ends of divine might which seem temporarily to set aside the ordained courses of natural law being contrary to the analogy of God's dealings with his material world, in which he shows his power and skill, is it not in finest keeping with his nature thus to proffer to man visible marks of his presence and purpose in things touching the soul's welfare? Upon what else than human testimony are we to depend? The absurd outcome of the denial of the value of testimony when it has to do with the mixed clear and dark is seen in the merciless criticism of Strauss, in which he claims that Christianity needs no historical basis:

> The supernatural birth of Christ, his miracles, his resurrection and ascension, remain *eternal* truths, whatever doubts may be cast on their reality as historical facts.

Credulity may often play the fool, but verily incredulity here loses its chance of being crowned with a fool's cap only because its proportions are too colossal for the materials which human sarcasm has in hand to match it with. Before his death

Strauss receded from this logically untenable position, going over to the side of religious know-nothingism. Yet enough of sheep-heads have jumped the wall after their leader to justify this chase.

There may be some candid enough to say, "I will accept a miracle authenticated by competent witnesses, but none other." The moral court in the soul is forgotten by vulgar skepticism. God has not been on the hunt for chemists and professors of physics to attest his wonders. Yet Renan says:

> Miracles are not performed in the places where they ought to be. One single miracle performed in Paris before competent judges would forever settle so many doubts.

Dr. Christlieb suggests the French Academy as a competent judge. Its record has been made:

> We would remind those who feel inclined to submit to its decision as infallible that this body in former times rejected 1) the use of quinine, 2) vaccination, 3) lightning conductors, 4) the existence of meteorolites, 5) the steam-engine.*

Experience is double-handed, and takes hold of two realms:

> A miracle is an interference with the law of uniformity. . . . That law is simply the result of an arrangement of causes which may be changed. It is not guaranteed by any intuitive or necessary conviction. It is simply the result of experience, and the experience which has established the natural may also establish the supernatural.†

3. Another rare bit of inconsistent logic is found in the way in which rationalism discusses the much-lauded doctrine of individual and race development. The torch of reason has been thrust far out into the darkness of this problem. Rationalism is not Godless—so it affirms. Yet the evolution of better from good, and of best from better, is accomplished independently of help from without. Let us think a moment. This theory, to be accepted, must be thorough-going enough to put all men in the past below some men of these later times. This law might allow the centuries their exceptions, but not the millenniums. How is it? Ask the thousand years. There have been men in the past without their like in our day. This the Christian declares, and lo! the Rationalist is in his company,

* *Modern Doubt and Christian Belief*, p. 324, note.

† McCosh: *Tests of Truth*, p. 122.

yet confuting the premises of his syllogism by a most fatal admission. Theodore Parker said:

> We see in Jesus a man living man-like, highly gifted, and living with blameless and beautiful fidelity to God, stepping thousands of years before the race of man; the profoundest religious genius God has raised up.

And yet he concludes elsewhere that the race owes nothing to any supernatural past! Why then, we ask, has not the race outgrown this great past, if no development of supernatural law foreshadowed it and brought it to the highest level in human history? And if there was no interposition of the divine in by-gone days is it not possible, nay, probable, that some one should be born of woman to surpass the Nazarene carpenter's Son? Why this ceaseless admiration if he were only human, and if the law of race growth be continuously true and onward moving? Other things equal, this law of evolution should provide for unvarying progress in all departments of human nature. The plan of skepticism, which is first the destruction of a so-called mythical past and a superstitious faith, and then the erection of a new system that it is pleased to call a "religion of reason"—this plan, to be entirely rational, should clear the rubbish of the supernatural not merely from the path of the uneducated and unthinking millions, but, above all, from its own way, and this it fails to do.

4. Another effort of rationalism calls for our attention. Under the guise of a philosophy to which other days looked, and to which the opening of our century gave something like systematic shape, *man as a spiritual fact* is excluded from all scientific discussion. It is not in the present purpose to show the unreason in such ostracism except upon the ground taken by this philosophy, to exclude things immaterial from examination. The essential feature of this, the positive philosophy of Comte, is a most striking illustration of an illogical method, for a rigid adherence to these same peculiar dogmas of research demands that the field of inquiry be enlarged so that mental as well as material phenomena be included. The direct effect of this school has been great: its indirect has not been trifling. I do not say that Comte was a theist. But large numbers who have walked by the aid of his sign-boards have declined to throw theism over the fence. There is over all his smaller

signs this—the necessity of recognizing the soul's dependence; which led Comte to substitute humanity as a deity; which led him, possessed of one of the most unimaginative, unsentimental minds that ever reveled in the cold abstractions of logic, to worship the memory of Madame Clotilde de Vaux; to set apart his Wednesday afternoons for pilgrimages to her tomb, and to invoke her memory in passionate words three times each day. Surely the famous sentence of Voltaire's, lately cut into the face of his monument, "If there were no God it would be necessary to invent one," illustrates the pitiful outcome of this boastful system.

This philosophy is best known by its doctrine of the "three stages," as they are called. There are in each man, and have been in the race as a whole, three stages of development: first, the theological; second, the metaphysical; third, the positive. In the first, men saw in nature forces over which they had no control, and they deified them. Gods were in every thing. Man rose above this by searching for the power or cause back of these multitudinous exhibitions of force, thus arriving at the metaphysical stage. He became impressed by the thought of the unity of intelligence and of will in a diversity of manifestations. Back of all these ofttimes capricious movements of second causes there was one Great Cause. Here the mind rested for a while. But the search for the First Cause proved so hopeless that the mind moved on to its last stage. In this, the positive, there is nothing left for man but to observe and compare material facts and appearances as in themselves complete. We see things, effects, as they are; beyond this we cannot go. The enumeration of the myriad phenomena in their daily flux must take the place of search for efficient causes. Not ours to ask *whence?* but *what?*

According to Professor Bowen, all that is peculiar to Comte in the three stages is the doctrine that they "are necessarily *successive* developments of thought and science, and thus constitute a real progress from error to truth. But this assertion is not true, is not even plausible, and its falsity is now almost universally admitted. These three modes of looking at the phenomena of nature are not *successive* stages in the history of thought." *

* *Modern Philosophy*, p. 265.

The "three stages" are introduced here simply to put us face to face with the practical bearings of the Comtean philosophy in its solution of phenomenon upon a purely fractional basis.

The point of criticism is this: The crowning mistake of this view of mental growth lies in its refusal to abide by its own methods. It is not in thorough-going harmony with its own rules. It swerves from the right line of a full investigation of phenomena the moment it touches the immaterial in man. For positivism professes to deal only with observed material facts and their sequences. It calls them full and complete in their physical character. Now, the true conception of the world of matter cannot leave out of sight the world of mind. No fact is wholly material. Mind exists in closest bonds with the facts of physical science, of historical science. To profess to deal with any so-called fact as a complete thing in itself is to play a hap-hazard game, and then to dignify it with the name of scientific research. That study of any deed in history, of any thing in the changes of geologic formations, in the revolutions of suns, in the shifting of the sand-grains under the dominion of the tides, which does not consider the fact in the various relations that make it what it is, and therefore give it a peculiar place as a peculiar fact—that study does not deserve the name of scientific investigation.

The geometrical properties of a simple curved line are as clearly phenomenal, strictly speaking, as the graphite which draws the black line on the white paper. So if this philosophy were entirely self-consistent it would find God in nature. It would find the soul in man. Each of these "finds" is, in its last analysis, inscrutable and past understanding, but as a fact undeniable.

No such elimination of man can be made by positivism. Body cannot be put under the microscope and soul dismissed. The hemisphere is not to revolve before our eye for the rounded globe. Man is a strange compound. His right arm hews down the primeval forest. His imagination sets forth in orderly array the verse that sings the search of an Evangeline for a Gabriel. Man has his ambition, and he molds it into a pyramid. He has his love, first for a woman, then for a land, and writes a divine comedy. He dreams of conquest, and the prophet of the horseman's vision becomes the mailed warrior

on the field of Hastings, and Cromwell at Dunbar, and Wellington at Waterloo.

Man has wrought more changes on the earth's surface in the few thousand years of his history than what are called natural forces did in as many millions. We cannot discuss this planet to thoroughness and leave out man.

In the narrow sense positivism—and here alone is it worth our attention—teaches, "We have no knowledge of any thing but phenomena, and our knowledge of phenomena is relative, not absolute." *

If positivism (in this, empiricism) means that physical science has nothing to do with any thing not addressed to the senses, all right, well and good, but positivism implies more than this. The assumption is that the "science" is such in the widest use of the term, and so human knowledge at large is compelled to stultify itself. The moral and metaphysical sciences cannot be ruled out. The positivist denial of first principles is suicidal.

> All empirical or positive science must rest upon a metaphysical basis—that is, upon the assumption of first principles not evident to sense, and yet more unquestionable than any sensible fact.†

We reach here a denial of Comte's statement that we can know nothing of causation.‡ The bond, the *nexus* between cause and effect, we may not know. But it is safe to affirm that the mind knows causes as well as effects.

Cause, in its psychological form, is *will;* cause, in its scientific form, is *force.* We can know the external world; we can know men; we can know God. This short cut we have taken will make very credible to us the statement of one of America's foremost scholars:

> I speak with strictest scientific precision when I say that I know far more of the nature of God than I do of the nature of a sand-grain.§

Rationalism is never more irrational than when, in its search for architectural splendors, it passes by the cathedral of the soul, a fact of infinite worth, holding within its buttressed walls and lofty arches a worshipful host of the holiest experiences known

* J. S. Mill. † Bowen, *Modern Philosophy*, p. 272.
‡ See *Christianity and Greek Philosophy*, Cocker, p. 204.
§ Dr. W. F. Warren, first Baccalaureate, Boston University.

to man, and contents itself with abiding in huts that were never built for kings, never honored by their presence, never worthy of their notice.

5. Finally, upon a theistic basis faith in a supernatural that is not always intelligible to human reason is eminently rational. Rationalism sometimes divorces faith from reason, and then gives it a dishonorable burial. Faith is either supreme or it is entirely superseded; and it will not do for reason to offer, with show of magnanimity, a subordinate office to faith. It ought not to require very protracted inquiry to discover the relation faith sustains to the other faculties of the mind. Faith bottoms all human thought, if that be faith that accepts as veracious certain things as beyond proof. For instance, to what supreme court can we appeal with the question of consciousness of being? One is forever at a loss to prove it. I must have implicit trust in the primary operations of my faculties; if I cannot have it, that which is called a process of thought is made an utter impossibility. Faith stands by the hid premises of every syllogism, and it mounts to the highest reaches of the revealed will of God. This holds fast in the devotions of the saint, and not less so in the researches of the scientist. Coleridge is at one with the trend of our thought when he says, in *Aids to Reflection:*

> There are, indeed, mysteries in evidence of which no reasons can be brought. But it has been my endeavor to show that the solution of the problem is, that these mysteries are reason, reason in its highest form of self-affirmation.

Allow an immortal picture to take the place of any further argument. Dante, who was at once theologian, poet, metaphysician, satirist, and patriot, shows in that mediæval miracle of song, *The Divine Comedy*, the limits beyond which reason may not venture. The poet starts forth in his search through regions in, under, and above earth. He needs a guide. He finds him in Virgil. By him led he moves through the "Inferno"—and partly through "Purgatorio." But Virgil cannot scale the higher mysteries that envelop the summits of the mountain of Purgatorio, nor on into the threefold divisions of Paradise. He is transferred to Beatrice, his love upon earth, now a glorified associate of saints and angels. The deep significance of this typical picture of progress will be caught when

we remember that in the popular thought of the Middle Ages Virgil was held in rare veneration as a mighty magician, as the impersonation of human reason. In keeping with this idea Dante lays claim to his leadership till he is left near the top of the mountain, dazed and trembling before the splendor which ushers in another guide, even his own Beatrice. In his fright the poet looks about him, and cries as if in pain:

> But us Virgilius, of himself deprived,
> Had left, sweetest of all fathers,
> Virgilius, to whom I for safety gave me.

His patron was gone, but in the light of the eyes of Beatrice Dante found lifting power, and rose aloft to levels untrod by the failing feet of Mantua's bard. He rose, hardly knowing how, just as the waters of earth rise paying tribute to the sun that transfers the yielding drops from the river bed to the bosom of the clouds. You hear Virgil's voice as they ascend the mount:

> What reason seeth here,
> Myself can tell thee; beyond that, await
> For Beatrice, since 'tis a work of faith.

So ever—Virgil for the plainer way, Beatrice for the beatific vision. *Lux Mundi* shall say our closing words: "We are not in reality dreaming of limiting reason by any limitations except those it makes for itself. We are not violently attempting to make reason stop short at any point where it could go on. We are only asking, Is there a point at which it stops of itself, and cannot go further? We propose to use reason right out, to press it to its utmost limit, to spur it to put forth all its powers; and we assert that, in so doing, reason will, at last, reveal its inability to get right to the end, to carry clear home."

R. G. Stevenson

Art. VIII.—MOSES AS A POLITICAL ECONOMIST.

This ought not to be considered a peculiar subject. To one who has given it a fair degree of attention it becomes a matter of surprise that so little has been written about it. Let us admit that the most important element in the Mosaic code is the religious; we must at least claim the second place for the economic element, which is withal scarcely less unique than the religious.

Social and economic questions are, to-day, so clamorous for attention that historians realize that they have missed one vital point in the history of any nation if they do not know something of its economic life. The economy of a nation furnishes a key to its history. Men must get for themselves food, clothing, and shelter before they can have art, literature, or philosophy—before they can form states and establish dynasties. The character of these products of civilization—of the civilization itself—is determined largely by the kinds of food, clothing, and shelter the people are able to get, and the manner of getting them. The economics of the chosen people must, therefore, claim the attention of any one who would properly understand their historical development. The daily effort of each individual must be principally concerned in providing for the necessities of himself and of those dependent on him. The character of one's occupation may largely affect his whole nature.

Certain features of the Mosaic economy have already received some attention, though little has been said concerning the system as a whole. Unfortunately, most of those who have given attention to the subject have lacked a proper understanding of the true principles of political economy, and, naturally enough, have developed some grotesque opinions. A common error, even among distinguished economists of the old school, has been to suppose that the same economic laws are good for all times and places. One great economist (Mr. J. B. Say) went so far as to say that the history of political economy is simply a record of false and exploded theories. Out of this common error two widely variant opinions concerning the economics of Moses have been developed, and it would be hard to decide

which is the less rational. By an examination of present conditions some have found that the laws of Moses would not suit our times: therefore they conclude that they were always bad. We have heard some smart talk about the mistakes of Moses. Others reason that the laws of Moses are from God, and must be good; therefore all existing laws which do not correspond with them are bad. With a zeal not according to knowledge, such persons sometimes denounce the taking of interest.

By a more enlightened view of political economy it is revealed that one set of economic laws may be very good under one set of circumstances, but very bad under another. We must understand the conditions they were designed to fit before we can condemn any group of laws. When we are thus prepared to consider the laws of Moses the question of interest will give no trouble.

In a simple agricultural community, where every man is settled "under his own vine and fig-tree;" where each household produces all that is necessary for itself, and where trade is only rudimentary; where expensive machinery is unknown; where division of labor has made no progress and the *entrepreneur* has not put in an appearance; finally, where *capital*, in its modern sense, is not thought of, there could be no need of interest. Borrowing could not be made profitable. The only man who would have occasion to borrow would be the one who had been unfortunate—whose crop had failed and left him destitute, whose ox had died and left him without a team to cultivate his ground. The man with money would receive no profit by withholding it; he could not use it, it would be only stored up. Under such circumstances there could be no occasion for demanding interest; to do so would be to take advantage of another's necessities. The principle of the law of Moses is to prevent just that thing, and upright men regard this principle as binding to-day.

But it needs not to be said that an entirely different set of circumstances is met with in modern times. Capital has become a productive factor, and is capable of yielding a profit to the one who uses it. To follow out the spirit of the Mosaic law it is only necessary to prevent the lender from taking advantage of the borrower's position by extorting a burdensome rate of interest. Whatever we may hope for in the millennium, it

is certain that if interest were not allowed to-day money would not be loaned; only those who own it could engage in business, and the poor would remain poor forever.

The simplicity of Hebrew commerce at the time the law was given is shown by the extreme simplicity of their laws of trade. They consist only in a prohibition of hard bargaining and a demand for just weights and measures.

Hebrew taxation consisted of 1) a poll-tax of half a shekel; 2) tithes of the increase of property; 3) firstlings, or their ransoms; 4) a share of the spoils of war. The total of the burden was rather large, but by far the greater part of it was for sacrificial purposes; a comparatively small portion went to the support of the Levites, who, as priests, received no share in the land except homes in certain cities. The defense of sacrifices must be left to the theologian. If he decides that they were for the benefit of the people the economist must accept, for "the starting-point, as well as the object-point, of our science is man." *

We are at once impressed by the fact that the distribution of this tax was more nearly in accordance with modern methods than were those practiced by any other ancient people. Athens supplied her public treasury by 1) a capitation tax on alien residents for the privilege of living within her sacred walls; 2) the products of mines; 3) fines, licenses, and donations. The Roman republic was supported by the spoils of war and the tribute which conquered nations were bound to pay. The emperors found many ways of supplying the treasury, of which tax-farming was probably the most common. But nowhere do we find a tax distributed among all the people according to their ability, except among the Hebrews. They thus anticipated in practice what Adam Smith afterward taught in theory.

In a primitive state of society, such as existed among the early Hebrews, the phenomenon of tax-shifting would be impossible. Each household lives in a state of economic isolation, being almost self-sufficient; consequently, the burden of a tax would be borne by the ones upon whom it was primarily placed. A. could not shift his tax upon B., nor B. upon C., etc. But with the progress of society has grown up an almost infinite interdependence of man upon man. The words, "None of us liveth

* Roscher.

to himself," are now true to a greater extent than in the days when they were uttered. Division of labor has become the order of the day. No man produces all that he needs; he must depend upon his fellows for the things that he does not produce. The extent to which exchange takes place is bewildering. Let any one undertake to trace to their original sources the few articles upon his breakfast-table, taking account of every person who has had any thing to do with their production and preparation, and he will understand something of the extent to which exchange takes place.

Now, all these intricate currents of exchange are made to carry with them the burdens of every tax, and they often deposit them far from the point at which they received them. Attention needs only to be called to this, since nothing in our economic life is more apparent than the ease with which a tax is shifted. Tax the producer, and he will make the consumer pay a part of it. Tax the consumer, and he must cut down his expenses by purchasing less of the producer; this decrease in the demand will bring down prices, so that the producer really bears a share of the tax. A tax on money that is loaned is shifted upon the borrower in the form of higher interest. He again shifts it upon some one else, and so the process goes on, *ad infinitum.*

From this it begins to appear that our modern systems of taxation are not so well suited to the conditions for which they are designed as was that of Moses. It seems that our methods of distributing taxes have not kept pace with progress in other things. This is directly in line with a brilliant thought expressed by a living American economist, to the effect that the great and perplexing social and economic problems of our day originate in the fact that the science of administration has not kept pace with the world's progress in other things. The question, how to remedy the faults of present systems of tax administration, will require a separate treatise.

The most unique, as well as the most important, part of the Mosaic economy is the system of land tenure. The land laws of Moses may be briefly described as follows. The people were all required to co-operate in the conquest of the land. Thus a detachment of the children of Reuben and of Gad, whose portion lay on the east of the Jordan, left their flocks and their

little ones in their land, and went armed at the head of the people in the conquest of the country west of Jordan (Num. xxxii). A fair division of land was made, so that there was no landed aristocracy. Eleven tribes were given the country, while the Levites were given homes in cities, and for their support, while performing the functions of priests, they received a share of the fruit of the land, and a prescribed portion of the sacrifices.

The land being equitably divided in the first place, it was made impossible for powerful families to go on accumulating from generation to generation until there should be developed a class of landed proprietors on the one hand, and on the other a proletariat class, or a class of clients and serfs, such as were developed in other ancient societies. This was prevented by that remarkable institution known as the year of jubilee, when all landed property returned to the heirs of the original possessors. Land could not be permanently sold; after every forty-ninth year, no matter what disposition had been made of it, no matter how many transactions like that between Jacob and Esau had taken place, land went back to its original owners or their legal representatives. The financial effects of the father's misfortune or lack of foresight was not entailed forever upon the children. The land was not only equitably distributed at first, but remained so.

It will be borne in mind that the Israelites had just emerged from the pastoral stage of their economic development. They had learned agriculture from the Egyptians. Such eminent men as Sir Henry Maine and Professor Laveleye have shown us that at that transition stage a community of property has existed among all races; that the village community was a universal phenomenon; that the golden age of the Greeks and the Romans was something more than a dream; that permanent private property in land purchased is a later development. The transition from a pastoral to an agricultural state of society, though by no means sudden, is really a critical period in the development of any people. How gradual soever it may be, it amounts to nothing less than an overturning of social institutions.

Though it would be hard to decide just where the agricultural stage begins, it is at least possible to mark a general period

in which agriculture comes to the front as the chief factor in national economy. Early in the stage it becomes necessary for each household to occupy a definite piece of ground, for a definite period, if only for one season. Gradually the period is lengthened until the household, by virtue of long use, comes to regard the land as its own, at which time private property in land becomes an established institution.

Laws which are simply crystallized customs are necessarily behind the times during such a period. The new social arrangement gives rise to new exigencies not anticipated by ancient customs and usages, so that grave abuses spring up which the laws cannot prevent. "The mills of [*man*] grind slowly, yet they grind exceeding [*coarse.*]"

The weaker members of the social body, being at other disadvantages besides occupying the poorer portions of the land, are thrown, more or less, upon the mercy of their more powerful neighbors. Some, unable to provide for themselves, give up their land and place themselves under subjection to a lord for the sake of sustenance. Others, for the sake of defense, place their land in the hands of a lord and receive the use of it as a fief. Others take similar steps for the sake of the ease and lack of responsibility which it brings.

In a rude, half-civilized nation, subject to the vicissitudes of frequent war and famine, it would often be advantageous for a household to secure protection and sustenance in this way. This Moses did not seek to prevent; indeed, from his peculiar laws of servitude he seems to have anticipated it. But mark the extreme simplicity and yet thorough effectiveness of the law by which he prevented this custom from developing into feudalism, with its several orders, or into such kindred institutions as clientage and serfdom. It simply provides that the social position instituted by such a contract should not be entailed upon future generations. The jubilee harrow, every fiftieth year, leveled off all inequalities.

The laws of servitude properly belong with the land laws, for slavery, as an institution, at least so far as their own people were concerned, was prevented by the same laws which prevented feudalism. Servitude, it would seem, was to a certain extent voluntary. The slave was to be freed at the Sabbatical year unless he choose to remain in bondage, in which case he

could be held until the next jubilee, when he was to be freed * and reinstated in his share of the family estate.

Beneficent and far-reaching in its effects as was this system of land tenure, it is glaringly apparent that it was not intended for all times and places. Its whole virtue depends upon the circumstances that made it possible for every household to own a share of the land. It must be considered in connection with the fact of the exodus. The Israelites were not only transplanted as a nation to a new country, but they were designed to lead a peculiar, isolated life, permitting no foreigners, with their heathen gods, to come among them.

But the mission of Israel is accomplished, and the development of the idea of universal brotherhood forbids national exclusiveness. Far from being the same in principle, a system of entailment, especially if coupled with primogeniture, produces in modern times, when populations are shifting, precisely the thing which the land laws of Moses were established to prevent. Suppose a colony to settle in a new country and to take to itself the land, providing that it should never be alienated, but should descend to their heirs forever. It is evident that, if others should come to that place and settle, there would always be a landed aristocracy on the one hand and a landless class on the other.

The difficulty of adjusting this system of land tenure to the conditions of commercial and industrial life seems to have been anticipated, for it was provided that property within walled cities should not go out on the jubilee year.

Since legislation is not an end in itself, we are led to ask, What was the purpose of the economic laws of Moses? Manifestly to prevent great extremes of poverty and wealth. Extreme wealth is always accompanied by extreme poverty; Moses provided against both by providing against the former.

A number of other laws need only to be mentioned to show their bearing upon the same object. The first-born inherited a double portion, but the rest of the family property was divided equally among the children. The land was allowed to lie fallow every seventh year, thereby conserving its fertility, looking to the interest of the future. Such fruits as the land brought forth of itself during the Sabbatical year were to be free to all

* McClintock and Strong.

the people who chose to gather. The poor were also allowed on other years the privilege of gleaning in the corners of the fields, and of eating their fill of the standing grain. Wages were to be paid promptly at the close of each day's work.

How thoroughly all these plans were carried out we have no means of knowing, but it seems likely that the frequent falling away of the Israelites to follow after heathen gods must have very seriously affected their economic life. It is unfortunate that we have not more direct evidence as to the actual workings of these laws, for of all Utopian ideals, of which every literature has a share, with all their elaborate schemes for political and social regeneration, there is none that goes so directly to the very root of the question with so little that is complex and impracticable. This leads us to repeat that the Bible is the greatest of all books even from an economic stand-point.

Unquestionably the greatest social problem of our times is the one presented by the phenomenon known as the congestion of wealth. Moses solved it for the Israelites; or, better still, his laws, if carried out, would have prevented the rise of such a problem. Men have a sort of instinct that the ancient precedents, customs, and usages by which we are governed are not suited to some of the problems of the present industrial age. It is this feeling that makes a demand for the mass of socialistic literature with which the land is flooded. All sorts of plans are proposed; but no Moses has arisen to give us a simple, direct, and practicable solution of the problems which vex us.

It is the thought of the nineteenth century that *mere accident of birth* does not rightfully entitle one man to political superiority over another. Is it possible that the twentieth century will question the right of one man, by *mere accident of birth*, to economic superiority over another?

Thomas Nixon Carver

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

IT IS OFTEN AVERRED THAT THE LEGISLATION of the General Conference is crude, hasty, and ill-advised, owing to the fact that sometimes a majority, fearing that deliberation will defeat a pending measure, secures by parliamentary tactics, and sooner than justice to all the parties would warrant, a final and impeachable decision. It is also as often charged that the legislation of the last week of the General Conference is, on the part of the whole body, the result of a purpose not to tolerate full, impartial, and illuminating discussion, but to press on with its work as rapidly as possible in order to adjourn on a given day. In some respects these general impressions may be correct, particular instances of imperfect, hurtful, and contradictory legislation being cited in proof thereof; and it is also true that so large a legislative body will have among its members a class of men who prefer precipitate to deliberate action, and who, incapable of close analytical judgment of a proposition, may advocate its passage without any knowledge of its consequences or its relation to the economy of Methodism. To the truth of the statement as a whole, however, we must demur, holding that in its general legislation, whether deliberate or apparently precipitate—whether adopted early or late in its sessions—the General Conference rarely commits a serious mistake or such a blunder as to require repeal by the next General Conference. It is remarkable that the official journals of General Conferences do not abound in repeals or essential modifications of laws or rules and regulations of one body by another. Reactions in sentiment do not often occur, and predicted evils as the result of particular enactments prove to be imaginary. A repeal sometimes occurs, not because the original act was pernicious, but to prepare the way for more progressive measures; but this is rare. It should be remembered that seldom is the subject of legislation before the General Conference unfamiliar to its members or new in its general features. Rarely is a proposition submitted to the body that has not been freely discussed in the church press months in advance, so that at least the majority are prepared to act intelligently and wisely whenever it is presented, whether suddenly and without debate, in the closing hours of a final session, or when leisure for consideration is possible. The omission or shortening of discussion is not a symptom of haste, but in most cases a proof of preparation for action. On questions absolutely new, as the report of the Commission on the Constitution, it is probable that the General Conference will do little more than indefinitely postpone them. In its action on that report the body gave proof that when it is unprepared to act it refuses to act; but on questions, however large, with which its members are supposed to have some acquaintance, it may act promptly, decisively, but neither unwisely nor injuriously.

Sometimes a brief discussion of a familiar subject will develop a single argument which, in the minds of those who have already comprehensively studied it in advance, will be sufficient to induce immediate and complete action without any resultant injuries to Methodism. We therefore hold that the last General Conference is not chargeable with crude, hasty, and injurious legislation.

THE OPINION HAS HAD FREQUENT EXPRESSION that the General Conference, as constituted according to the present ratio of representation, is too large for the safe transaction of its business; but a little reflection will convince the thoughtful that the difficulty may be solved by a change in the methods of business. It is not a question of numbers, but a simple question of method. This point was well illustrated in the late General Conference by changing the method of elections from a long, tedious process to a shorter one that gave universal satisfaction. It now occurs to us to suggest that while the twelve standing committees of the body cannot be reduced in number, inasmuch as they traverse the most important subjects of legislation, one third of them may be endowed with the prerogative of final action, to be reported to the body without amendment or debate. Such authority is given to the Committee on Boundaries, and the time of the Conference is saved thereby. Until contrary reasons of commanding force shall be presented we shall hold that the Committees on Education, Church Extension, and Sunday-schools and Tracts should possess the same authority for complete action, and report the results to the General Conference without amendment or discussion. Of course, when the election of church officers is involved the subject should go to the general body. A possible exception to such authority might be justified in case the committee was nearly evenly divided, making minority and majority reports necessary; but if a committee should adopt a measure by a two-thirds vote it should stand as final. The advantage of this suggestion is not only the saving of time and the expediting of business, but the elevation of the committee to a position of dignity and power, resulting in a larger attendance of its members at its meetings and a more careful consideration of the subjects whose final issues are in its own hands. If a subject has been exhaustively discussed by a committee which by an overwhelming majority concurs in a report respecting it, why should the time of the Conference be consumed with another discussion which probably will result in affirming the conclusions of the committee? The three committees named for exclusive authority, though as important as any, but for reasons we cannot mention here, may render as satisfactory service and reach even wiser conclusions than if their matured deliberations were open to the amendments of the General Conference. If this suggestion should be hereafter adopted the General Conference need not be in session more than three weeks, removing the objection of many laymen to accepting membership in the body on the ground of the length of time it exacts from them. It would also materially reduce the expenses of the General Conference, which is always an item of terror. With this

change it is immaterial whether the ratio of representation remain as it is, though it furnishes an argument rather for a larger than a smaller General Conference.

The General Conference of the Methodist Episcopal Church, though exercising the functions of a legislative body, has not been governed by any instrument of a constitutional force and character, nor restrained in its power to enact laws, except by the six Restrictive Rules which have been in operation from the first delegated General Conference until the present time. It is remarkable that the legislative instinct of the Church has not long since demanded an organic constitution with prerogatives and prohibitions; but it is equally remarkable that no appreciable harm has resulted from the omission. However, in recent years its absence has been seriously felt, and the demand that the Church should rest upon legal foundations led the General Conference of 1888 to appoint a Commission with authority to prepare such an instrument and report to the General Conference of 1892. The fate of the report was sealed so soon as the General Conference began to inspect it. The work of the Commission had been carefully done, and in appearance it was all that might be expected; but under discussion its weaknesses were so manifest that the General Conference adopted for a constitution those portions of the Discipline included from ¶ 55 to ¶ 64, excepting the item relating to the manner of calling an extra session of the General Conference and that portion relating to the plan of lay delegation; and then indefinitely postponed the consideration of the whole report. While the report of the Commission failed of adoption, the General Conference did not fail to provide a constitution, which, though insufficient in itself, satisfies the present demand and renders the work of the Commission nugatory and void. Of the objections presented to the report of the Commission perhaps the strongest arose against the distinction of the Commission between a constitution of the General Conference and a constitution of the Methodist Episcopal Church, and its insistence that such constitutions should be distinct and recognizable in the Discipline. This was a fatal mistake, and jeopardized the whole report. Whatever the explanation of the action of the General Conference, the fruit of the agitation is a constitution which should in various ways and by various additions be enlarged and perfected. In its present form it seems too much like a constitution of the General Conference; but as the legislative body is the creature of the Church the constitution should be broader and include more of the rights and prerogatives of the Church. The extent of this enlargement, or what particulars it should embrace, we cannot in this brief space discuss; but, having made a beginning, the constitution by orderly processes should grow into the similitude of a comprehensive organic structure.

The doctrine of Kenosis, as prostituted to a defense of the theory of Christ's ignorance, is at a disadvantage in being partly true and partly false. It is true, in that some things he did not come to re-

veal; it is false, in that it is applied to things that the race knows. Theology has hitherto, without hesitancy, attributed omniscience to our Lord, and employed it as an irrefutable proof of his divinity. Nor has there been any essential change in the general conception, though the attempt to modify it in the interest of rationalistic theories has led to a closer scrutiny of its import, and a more definite investigation of Christ's alleged claim to universal knowledge. The word "omniscience" is not in the Scriptures, but it is always assumed as a possession of the Son of God, and proof-texts in abundance, whether applicable or not, are cited in support of it. John says that Christ knew what was in man, and the Samaritan woman declared that he told her all whatever she did —human testimony, perhaps of a hyperbolical character, but indicative of a tendency to omniscience. It is not, however, the proof of the theological attribute that concerns us, but the half-and-half doctrine of *kenosis* with its implications and inferences. Jesus himself apparently drew boundary lines around his knowledge (Mark xiii, 32), but not warranting the inference of other boundaries, neither drawn nor specified. Knowing himself, he did affirm a limitation, but as to what subjects? Not as to man, not as to literature, science, history; not as to the Old Testament or its writers, nor as to the Judaic economy; not as to the future life or the facts of heaven and hell; not as to the value of religion or the immortality of the soul; not as to any thing that man ought to know. It is not enough to say that as he did not teach concerning many things he must have been ignorant of them, for he came only as a revealer of spiritual truths; and ignored other things, not from ignorance, but because they did not belong to his mission. His silence on science is no more a proof of his limitation than his silence on the stables of Solomon is a proof that he did not know of their existence. The argument *a silentio* has been worked until it has resulted in a reaction that is favorable to the doctrine it would destroy. Jesus did not affirm ignorance, but rather refused to disclose the secret purpose of the Father which in no wise concerned the race; but in no instance did he withhold knowledge with reference to events, men, causes, effects, that have passed away or ceased to operate. The self-emptying process to which Christ subjected himself in assuming the form of man signified an abnegation, not of knowledge, which in itself is unthinkable, but of the right of dominion in the eternal world, of personal glory and honor, and of apparent ineffable and unbroken fellowship with the Father and the angels. He came among men, exchanging riches for poverty, bereaved of the luster of preexistent greatness, despoiled of power, without a pillow for his head or a crown for his brow. He was humiliated in the sight of the world, became the subject of an unfathomable grief, trod the wine-press alone, and died as a malefactor under the malediction of the race he would save. Studied in the light of these limitations, all of which were possible and are accepted as historic facts, the career of Christ has a human aspect that is startling and natural. To insist, on the other hand, that he emptied himself of knowledge to any degree on any subject is to insist on

an utter intellectual impossibility; while to hold that he was ignorant without emptying himself is to hold to his absolute ignorance, which makes faith in him as a divine teacher impossible. *Kenosis* loses its significance, and its function is destroyed, when turned to the support of a theory that robs Christ of an attribute that links him with God.

In the formative or apostolic period of the Christian Church the problem of ecclesiasticism occupied a subordinate place, and only gradually grew into prominence. Instead of adopting a specific form of government or a regulative constitution, with prerogatives and prohibitions, its founders and teachers entered upon their task with no programme of rules in their hands, and organized and enlarged the Church as circumstances and exigencies required. The appointment of seven stewards or deacons, as well as the settlement of the rights of Gentiles by the great council of Jerusalem, were, instead of being in accordance with original principles, apparently accidental results, or decisions provoked by new conditions. In like manner the temporary communism of early Christians and the change of the Sabbath day were brought about by a self-evident process of adaptation to belief and necessity. New Testament ecclesiasticism, whether it merely includes the abstract question of church government or the details of church movements, is no other than a growth, not from germs in the original organization of the Church, but from environments and necessities. And, observing the process of growth, or the evolution of church forms and methods, being able, indeed, to point it out in almost every case of institutional development, we are compelled to the conclusion that in its organizing processes the Church has always been independent of New Testament teachings and restrictions. If, then, it were free in the days of its founders, or legislated according to necessities rather than presuppositions, it may assume such freedom now and legislate on the same basis. It is this principle of freedom, as opposed to the theory of restriction, that not only permits a Church to adapt itself to the age and country to which it belongs, but brings it into harmony with New Testament practice and gives it a New Testament foundation. It is significant that until doctrinal and ministerial questions were reached by the apostolic Church the instructions on church order and method were few and indefinite; but the ministerial question was the subject of a high order of divine teaching. If the old Tübingen school were correct in asserting that the early Church was divided into Pauline, Petrine, and Johannine parties, it would not reflect on those times further than to show that the division was based, not on church government, but on doctrine and the ambition for personal pre-eminence of the great leaders. Even this theory has faded into nothingness. Whatever of strife occurred in the early Church, it is apparent that its originating cause or occasion was not a governmental, but either a doctrinal, ministerial, or partisan question; and government, then as now, and now as then, was not and should not be a subject of division and a cause of decay.

CURRENT DISCUSSIONS.

SOME EDITORIAL QUESTIONS.

THE General Conference has again, and by a commanding vote, commissioned us to conduct the *Review* for the constitutional term of another quadrennium. As this action on its part was taken with a full knowledge of the tastes, methods, and spirit of the editor, and also with some knowledge as to whether he is orthodox or liberal, faithful to the Methodistic economy or indifferent to its fate, aggressive in the interest of the periodical or moving for personal ends, accustomed to devote himself to his duties or to divide his time with other and unrelated occupations, and also with an apprehension of what the position may require of its incumbent in the next four years, it is inferred that the work hitherto done was satisfactory to its judgment, and justified an extension of his career. While, therefore, the conclusion, so far as it involves the personal element, is gratefully accepted, we are not unmindful that it imposes new tasks upon us which will try to the extreme our ability, and lay upon us perhaps a greater responsibility than did the election of four years ago. At that time, and under the circumstances then existing, we were burdened with a sense of uncertainty as to the result of our management of the trust, and invoked and often received the generous consideration of the Church at large. We cannot now expect the same indulgence, though the same prayerful sympathy and the same large-hearted co-operation of the Annual Conferences may be anticipated; but it is a balancing weight in the scales of contemplation that with four years of experience we should be better prepared to do the work assigned us and stand less in need of those initial helps that were then indispensable.

The renewal of editorship suggests some questions that may now be appropriately discussed, inasmuch as they relate to the specific duty of the editor and the character and purposes of the periodical. To comprehend the whole subject we must distinguish between an ideal editorship and an ideal periodical; things entirely separate, though so related as to be confused and sometimes regarded as interchangeable. An editorship of any kind, though it be secular, individual, and independent, has its prerogatives, its duties, and its restrictions; an editorship ecclesiastical, official, and responsible to an authority behind it involves peculiarities, distinctions, and limitations that prevent an estimate of it by common rules or the easy make-shifts of criticism.

Accordingly, one of the first questions that commands our attention is as to the nature and function of official journalism in contrast with the rights and objects of independent journalism, both of which obtain in the Methodist Episcopal Church. It has been held from the beginning of our history, and is perhaps the general sentiment now, that official journalism is ideal journalism; that it guarantees loyal de-

fense of Methodist doctrine and the integrity of Methodist government; that it promotes Methodism fearlessly and persistently in opposition to heresy on the one hand and the theological errors of other denominations on the other; that it guards the Church against the liberalism and false deductions of modern life and encourages spirituality and holiness according to Wesleyan standards, and that the connectional methods for the circulation of our periodicals, which it includes, insure greater prosperity to our publishing interests than would be possible under individual and independent enterprise.

Perhaps none of these claims will be resisted as extravagant or rejected as unfounded, even by those who hold that official journalism is in unnecessary bondage to hurtful limitations. In the progress of the Church it has come to pass that independent journalism has not only gained a footing, but such a recognized influence in Methodism that it cannot be discounted; and it is also true that many of the arguments in its behalf are weighty and unanswerable. All will agree that there is an excess of zeal for independency which calls for restraint; but it remains that a sense of freedom from responsibility compatible with loyalty is cultivated with more or less assurance in this field of journalism, insuring, as many believe, more impartial views of ecclesiastical questions than is possible under official restrictions. However, we may safely affirm that the alleged difference between freedom and restriction is not so great as is imagined. The bondage of official editors is the unslavish bondage of loyalty to the Church, such as to hold brethren in the pastorate, presiding eldership, and other positions of responsibility; but are not independent editors under a similar bondage? There is no evidence that they covet freedom from loyalty or the restrictions accompanying it. The fact is, the freedom of the one in the larger aspect is no greater than that of the other. The like bondage and the like freedom are characteristics of both; and so vital is their concurrence for the progress of Methodism that it is unwise to array the one against the other, or to declare that the one is absolutely ideal and the other is without a reason for being. The *Methodist Review* is conducted as an official periodical, and finds its sphere ample for free discussion and an unbiased judgment of Methodism, except as Methodism may unwittingly prove to be a biasing influence. Should this position seem to compromise the claim of ideal rank, the easy answer is that we are not responsible for it and shall perform our obligations in accordance with our relations.

Close thought has been expended over the question of personal or impersonal editorship, the former implying public as well as denominational responsibility, and the latter obscure responsibility and excessive liberties. Many great metropolitan newspapers resort to impersonal management on the alleged ground that it adds weight to editorial opinion on great questions—a confession that if the editorial writer or writers were known their opinions would suffer a depreciating value. Besides, hidden from sight and unknown, the impersonal editor may strike at men, institutions, customs, and laws without reserve and without fear of consequences. It may

be added, however, that in such cases the managing editor or the proprietor who dictates the opinions of a great paper is generally well known, the claim of impersonal editorship becoming a fiction. On the basis of impersonal editorship the weekly press, religious and secular, would soon expire; the people would not read an anonymous paper any more than they read anonymous books. The editorships of the great magazines and reviews of to-day are not in obscurity, but proclaimed as the certificate of responsibility, and large circulations are secured on the ground that such periodicals are in safe and worthy hands. With these examples before us, and taking counsel of the spirit of the age, which forbids public work to be done in the dark, we are not at liberty to transform our editorship into an irresponsible and unnecessary impersonality.

Of primary rank is the problem relating to practical editorial work. Whether it shall consist in a supervision of the periodical so far as merely to provide by contributors named and unnamed what is wanted for its successive issues, relieving the editor of the necessity of furnishing any proportion of the published matter himself, or in such a service of the editor as shall impose upon him in addition to the work of prevision and provision the task of writing all the leading articles and impressing his personality upon every number, cannot be decided either with respect to the editor's preferences or abilities or to usage in the periodical world of the country. As to a large number of magazines in the United States, the chief duty of their editors is to engage contributors and publish articles chiefly from outside sources, the editor writing not a line; and this process occupies all their time. With the existing demand in our Church for editorial opinion on all questions, such opinion often affecting the final issue of great movements, the editor of the *Review* is under obligation to be at his desk a large portion of his time. His work is in part supervisory, which with visitations to the Annual Conferences to promote the subscription-list and other but minor duties has in it an element of burden that does not properly belong to the office. It is also true that the extent of our personal service in the preparation of matter for its pages rendered during the last four years is upon reflection as surprising to us as it is to others; and we are revolving in our mind whether the Church will charge us with indifference or faint-heartedness if we should lay upon others a share of those burdens, or insist upon such a division of those labors that should be exacted of no officer of the Church. By such action the editor will be relieved of a class of supernumerary duties and the *Review* will gain in proportion.

It is also important to understand whether the *Review* is at liberty to adopt a settled policy, grounded upon fundamental principles at the beginning of the quadrennium, or is under obligation to await the developments of the Church before it declares the principles that govern it; and also, whether the policy finally adopted should be personal or editorial, rather than ecclesiastical or in conformity to an existing *consensus* of opinion on ecclesiastical questions, or may advocate one side in preference to the other. Shall the Church prescribe our policy, or shall the *Review*

prescribe its own policy? We hold to the latter view, in strict loyalty to the former, for the reason that any other view would destroy the independence, and therefore the value, of editorial judgment. Such independence should not degenerate into partisanship or incline too much to one-sidedness; but, coupled with a judicial temper, it may contribute to a healthy elucidation of pending issues. In the expression of opinion and the advocacy of a cause the editor should be as free as the contributor, availing himself of his personal and editorial rights, especially when the emergency of a great question is before the Church. With this right guaranteed the periodical may introduce new reforms to the attention of the Church, lead in such new ecclesiastical movements as the times may require, and be none the less devoted to the Church.

From this general view it is concluded that the ideal editorship under present conditions in the Methodist Episcopal Church is official in its relations, personal in public responsibility, supervisory in general duties, exacting in its services of the editor as a writer, independent in spirit and policy, and free and elastic in management—characteristics these as practical as they are ideal, and many of which are observed in independent journalism.

In undertaking to ascertain the characteristics of an ideal periodical the tests and questions that arise are as energetic as they are striking. Prominent among these is the denominational factor and the extent of its influence. Shall the *Review* be distinctively and exclusively Methodistic in all that appertains to it, advancing Methodism in the usual Methodistic manner; or, modifying if not discarding Methodistic peculiarities, shall it be broad and liberal, advocating only an essential ethics and a common religion? It is evident that a periodical may be too exclusively denominational and be justly charged with bigotry, or it may be so under the influence of its strictly ecclesiastical purpose as to forget its irenic relations and obligations. Equally objectionable is the excess of an allowable liberalism, which in course of time destroys respect for denominational faith. It may be wise, therefore, so to conduct the *Review* as to escape the criticism of over-denominationalism on the one hand and of unwarranted liberalism on the other.

We are sometimes prompted to inquire whether the *Review*, as in certain exigent periods of the past, should assume a more positive theological tone, enlarging upon theological similarities, differences, and unities, or preserve its versatile character, giving to theology its due proportion of attention, but in no sense transforming the *Review* into a strictly theological publication. Granting that theological questions, considered in their modern aspects, must of necessity at times supersede all other questions, sociological, literary, and ethical, and that the hour is near at hand when theological thought must reform and advance, we too well remember that the purpose to maintain "theological rank" at the expense of variety and utility was the pillow on which this periodical almost peacefully slept out its existence; and by that history are we warned against conceding to theology a monopoly of our pages. Great theological controversies as

well as great theological truths shall have, as occasion requires, enlarged discussion; but we do not propose to fight over the battle with Calvinism while it is engaged in destroying itself. Let the dead rest in peace, while we who live promote other issues.

It passes without dispute that the *Review* should report current thought of high grade, but it takes a broader view of its work than that it should merely echo the noise of conflicts and trace the products of thinkers. It would serve a useful purpose if it had no higher function; but it is apparent that so long as intellectual battles must be fought over questions within our range, the *Review* should participate in them, directing and controlling, so far as possible, the formal and final issues. It ventured during the preceding quadrennium to raise the battle-flag and summon the orthodox forces of the Church against rationalistic higher criticism, and resisted it with such rapidity and energy as to turn it back from the boundary-lines of Methodism. Other Churches are struggling on the edges of a Waterloo conflict with this modern foe. In this extremity we cordially extend to them Methodist prayers and re-enforcements to aid in winning a victory for Christendom. We shall claim the right in the present quadrennium to aid in contests in which Christianity is involved, and to co-operate with those who are of the same mind touching the truth. We interpret our commission as authorizing us to wage war against unfaith, whether scientific, philosophical, or semi-religious; to inject New Testament ethics into the thought of men, that human conduct may have a standard; to direct sociological questions into the arena of Christian discussion; to interpret political movements in their relations to religion; to forestall the outrages of a sycophant liberalism upon the integrity of the Christian system; to conserve Methodist polity and at the same time favor its adaptation to the times in which we live; to foster and encourage the reforms committed to Methodism, and to propagate wholesome doctrines, disturb error in its possessions, and aid in installing the reign of righteousness in the earth. From this schedule it would appear that an ideal periodical in the Methodist Episcopal Church should be Christian in spirit, Methodistic in teaching, theologic in trend, versatile in literary phenomena, reflective of current thought, and from choice a participant in shaping the controversies of the day.

In brief compass, but perhaps sufficiently, we have noted some questions that confront us at the threshold of another quadrennium, and have indicated the opportunities, possibilities, and responsibilities that belong to our position. To these general statements we have nothing to add except to invite from every quarter those friendly suggestions and criticisms that may be helpfully directive to us in the discharge of our duties; to thank the ministry, the laity, and the press, official and independent, for that influence and support which have sustained us in the weary hours of labor and conflict, and to invoke their constant watchfulness of the manner in which we shall attempt to fulfill the task again intrusted to us; and to solicit from the Church such co-operation by prayer to that Providence whose hand is upon the toilers in the vineyard that the work

of his servant to promote the ends of the divine kingdom may not be altogether fruitless or disappointing.

THE OUTLOOK OF CHRISTENDOM.

It is no easy task accurately to outline the moral condition of the world, because of its complexity being the result of many operating forces, some of which are as occult in method and as difficult of definition as others are transparent in spirit and within our knowledge. The problem invites close thought—a study of details on the one hand and of generalizations on the other; of causes primary and secondary, and of effects logical and indirect, and suggesting the tracing of remote as well as immediate connections; of the adjustment of antagonistic influences to the unit of condition, and of the balancing of those elements or factors not of easy classification in harmony with the status of Christendom. In this survey we also must recognize the play of such forces as induce retardation and decay, and of those that contribute to the permanence of the essential order and progress of civilization. It is apparent that the subject admits of various interpretations, and represents a sum of agencies that, though difficult of expression, should have a proportionate influence in the final calculation, for, like invisible attraction among the planets, they govern in the largest movements and affect the stability of the entire system.

In the treatment of so broad a theme, including forces and elements favorable and unfavorable to civilization, we shall estimate the apparently adverse influences at work every-where as a preparation for the consideration of those optimistic forces that are prophetic of the ultimate triumph of righteousness in the earth.

In the socialistic movements of the age there is a spirit of opposition to the moral order of human society, threatening to subvert and overthrow the foundations of government and the principles of individual ethical life. Socialism is not an experimental attack on human rights, nor is it one of those occasional outbursts of revolutionary tendency that repressive legislation can extinguish; but rather, it is a disease constitutional, inherent, progressive, resistless, and destructive. It is conceded that it has some justification by virtue of the intrenched wrongs and iniquities of the social structure, and that its demand for reformation is legitimate; but its methods are anarchistic and barbarous, while its spirit is inhuman and atheistic. European socialism is marked by all those spasmodic impulses that in a moment may organize into assaults upon kings' thrones, rich men's palaces, public libraries and art-galleries, government buildings and their treasures, and all the substantial improvements of a continent or a century. It is without restraining and governing principles, a child's cry being sufficient to ignite an empire. The chief exception to this general characterization is the socialism of Germany, which hitherto has affiliated with civil law, but its liberalism is growing so rapidly as to endanger the original conservatism by which it has been guided. It makes against socialism in general that it is lawless in spirit, ruinous rather than

reformatory in purpose, and contributes to a world-restlessness that is worse than war and to fears that paralyze peace and progress. It is not Vesuvius that threatens mankind, but the socialistic volcano that may shake to its foundation the man-built structures of government, and imprint desolation where order and beauty once reigned. We must also remember that its work is only in the initiatory stages. Socialism has not spent its force nor completed its task; it will do its greatest work in the future. It aims at universal change; and unless checked and controlled it may uproot all that promises to be permanent and valuable in human institutions. It will not subside or surrender though law demand it. It is not afraid of majorities, and sees in compromises the thin expedient for delay; it is determined to overthrow society. It is the "mystery of iniquity" at work for the reconstruction of the world on a basis entirely different from that which now exists. It may have its defense, but its excess of evil pronounces against it. Notwithstanding the good that may result from its agitating influence, it is difficult to regard it as any other than a destructive agency in civilization and an unfavorable sign of the times.

In the list of current and dangerous forces we reckon as prominent many of the influences and tendencies which perhaps a majority may regard as hopeful in modern society. The extraordinary advance in discovery and science during the last decade of the century especially, and the corresponding progress in the material arts and improvements, have induced a degree of luxury in high life and of competition in all branches of industry that have developed what we may perhaps best characterize as a spirit of *secularism* unprecedented, as we believe, in any previous age; and unfortunately the Christian public have to some extent surrendered to its influence, and are thus in imminent danger of forgetting "the things that are unseen, which are eternal," in the rush of things present and temporal, the scramble for wealth and position, and the whirl of fashion. Worldliness has ever been one of the great banes of piety since the fall of man; but the growth of the race, and the closer contact of mankind in the rapid communication among civilized, and particularly Christian, countries, have intensified greed and ambition until selfishness prevails to an extent that threatens to extinguish the basal principles of scriptural religion. The secular spirit, contaminating the vital energies of society, is certainly making its impression on the religious classes, enervating their spiritual purposes and reducing their activities to a high-toned formalism. The demands of "society," so-called, have invaded the precincts of home-worship and personal devotion until many so-called church communicants can scarcely be distinguished in public or private life from non-professors, except by attendance upon the formal services in the sanctuary once a week. The same eagerness for money-making, the same sharp and oftentimes dubious practices in mercantile transactions, the same frivolous gossip, the same unspirituality of conversation and demeanor, prevail among them as rules outside the ecclesiastical pale; and even the stricter sects are relaxing their primitive simplicity of manners and severity of conduct, while the older communions have long since obliterated all lines

of demarkation between the interior and exterior life of faith and unbelief, except the stated observance of a few rites and denominational usages. In some respects Christianity is largely nominal, and multitudes who still adhere to the form of godliness never knew, or even utterly deny, its power. In this somewhat severe statement we must be understood as indicting, not Christianity, but the secularism that threatens it.

We must not fail to remind our readers that the Christian Church is feeling the effect of the combined forces of agnosticism and rationalism in their attacks upon the fundamental principles of religious faith. Agnosticism is employing science to do its bidding, and as a result the certainties of religion from the scientific view-point are reduced to probabilities or head-inspired speculations. With this foe to right apprehension of the truth the Church is compelled to engage in conflict, which, though its ultimate issue be favorable to Christianity, will in its progress shake the faith of many, and prepare them for the rejection of what they have believed. This, however, is an external foe, and we know how to meet it. Springing up in our midst is another force, less scientific but more unscrupulous and presumptuous, whose aim is the destruction of the supernatural elements of religion. Rationalism is a species of infidelity that substitutes error for truth, and rejoices in the overthrow of those ideals that have always inspired the children of men. It denies Moses, Isaiah, David, Daniel, Paul, John, and the Christ. It plumes itself in borrowed scholarships, and sets aside the verdict of the ages with as little knowledge of the effects of its acts as if they sprang from insanity or idiocy. And these two forces are infecting the faith of the saints, clouding their hopes, and disturbing their peace. In some circles a more manifest effect is the growth of doubt and a compromise with error. Even in doctrine great eccentricity is tolerated, and some of the fundamental tenets of evangelical belief are openly discarded and actively assailed, not by private disciples merely, but by professional exponents likewise, and sometimes by whole bodies, even within the comparatively narrow circle of Protestantism. Creeds are revised, sometimes for deterioration rather than for improvement; and a growing disregard, if not contempt, for all such symbols of faith is evident in the religious world. All this naturally springs out of the spirit of inquiry which is rife, and stops short of questioning nothing, however venerable or sacred, forgetting that some truths are already well established, and that the Bible is the one source and criterion of all theology, as well as the great standard of morals.

Still further widening our review, we find that while commerce and intercommunication are enlarging the sphere of Christian missions, traffic and intercourse are still conducted almost wholly on mercenary principles, which alongside of the Gospel have introduced its most baneful neutralizers, for example, opium and ardent spirits. The vices of Europe are traveling *pari passu*, oftentimes with stronger and more rapid strides, along with its ameliorations, until in many instances, as in India and Africa, it is hard to say whether heathenism is not the worse off for the contact. If epidemics have come westward, diseases which are the result

of profligacy have likewise spread eastward, and the Crusades are not the only nor the latest spectacles of the propagation together of Christianity and immorality in history. The same ship that conveys the missionary and the Bible transports also the emissary and the materials for debauchery, drunkenness, violence, and infidelity. Satan's arts quickly followed the advent of man upon earth, and his minions go speedily in the wake of the saints every-where.

Though this view is discouraging, it teaches the important lesson that the Church should not expect an easy conquest of the world, nor should it dream of such miraculous interpositions in its behalf as will insure triumph over every obstacle and the hastening of the millennial dawn. It must deal with natural conditions, with adamantine obstructions, and scarcely count its victory sure when won. Defeats and successes, lapses and forward movements, as in the past, will characterize its activities in the future.

We are almost tempted to suggest that the world is in need of great men, but, admitting the fact, our aggravation is intensified by the reflection that a means for producing them has not been discovered. We do not need great soldiers or great politicians, but great statesmen, great scholars, great discoverers of the secrets of nature, great poets, great artists, great preachers, great physicians, and great philanthropists. The race is averaging well, but the great man, in the Platonic sense, is rare. Christianity needs a prophet; science an investigator; philosophy a logician; law a judge; history an interpreter; government a theocratic ruler, and the race a guide in things related to progress and redemption. In time, under the order of providence, the great man will appear; but his absence in this crisis of the world's affairs is ground for lamentation.

It is admitted that this aggregation of dark views makes for pessimism, and is discouraging to Christian enterprise and destructive of Christian hope. But the comprehension of the problem, like a picture, requires the study of light and shadow, without which impressions will be but partial and inferences inconclusive. It is a pleasure to consider the world from the opposite view, and to find in its changes the signs of healthful progress, in its commotions the evidences of human evolution toward a higher destiny, in its collision of beliefs the sharp conflict between truth and error, in its conservative forces the promise of the stability of righteousness, and in the angry outbursts of nations the cloven tongues of aspiration after the divine order of government in the earth. To trace the progressive movements of the times, or to portray their causes and methods, or to emphasize those self-evident providences that give to epochs a moral character and to history a moral significance, is beyond our present purpose. We only hope to indicate the spirit of the age and the general drift of modern times in their bearing upon the prospects of the Christian religion in the world.

No attentive observer of the present age who compares it with the past can fail to be struck with the fact that many old abuses of society no longer exist, or exert but an intermittent influence. Slavery has been abolished, not only throughout all civilized countries, but even

in many heathen and barbarous lands. A tolerable degree of respect for the rights of private individuals is generally enforced by universal law, and liberty of conscience is almost every-where recognized. Vices not to be named, which were anciently of notorious prevalence, have been banished, at least to secret infamy. Polygamy and adultery are discountenanced both in official and private life. Debauchery, it is true, still exists, and probably always will continue to some extent, but in all Christian nations, and in many others, it is under the social ban and hedged about by legal enactments. Vice cannot be openly flouted in the face of the community, and the atrocities of past history can never, we believe, be repeated. So much the Gospel has already successfully and permanently achieved almost the world over. Feudalism is at an end and illiteracy is at a discount. Persecution for religious views has well-nigh ceased, and a spirit of amicable adjustment by peaceful arbitration has very largely taken the place of an appeal to arms. Powerful nations are no longer permitted to invade and seize and tyrannize over weaker and inoffensive neighbors at will, and humane principles and institutions are prevalent nearly every-where on the globe. All these, and many other philanthropic improvements, we are bound gratefully and hopefully to accept as the indirect results of the spread of the religion of Christ. Even the giant front of intemperance has been cowed by law into some sort of decency, and drunkards are no longer suffered to reel through the streets with ribald songs and violent manners. The profane and obscene rites of Bacchus and Venus are not tolerated and applauded in public as in the past, nor are the wild free-booters of the Middle Ages allowed to rove maraudingly through town and country to the terror and distress of the people. Castles and military equipments are no longer necessary for domestic defense, nor are walls and draw-bridges used for protection from sudden assault. Burglars, indeed, practice their profession, and robbers still ply their trade, but it is mostly in the dark of privacy, and precaution is usually available against them. Crime is increasingly difficult and dangerous, and although some culprits yet escape, justice is in the main triumphant, and life, property, and privilege are on the whole safe over the well-known globe. The Dark Ages can never return amid the blaze of modern science and with the diffused intelligence of the printing-press. There remain no new continents to discover, and humanity has at least secured its broad field and its most essential rights. The midnight of history has really passed, and the dawn at last appears.

It is noteworthy that while the anarchist is abroad the tendency everywhere is to democracy, or the assertion of the rights of the common people. Civilization forbids despotism, and is transforming monarchy into a disguised republicanism. Political liberalism, though obstructed by hoary usages and ancient legislation, is winning majorities in all lands, and crowned heads bow graciously to the will of the masses. On its secular side this is gratifying; but when we may attribute this growth of civil rights to that religion which teaches the brotherhood of man, we may believe that its influence in the world is more powerful than is supposed.

Furthermore, in this general advancement it is significant that woman has shared most largely and most conspicuously, laws having been passed in many countries which are the tokens of her final and complete emancipation from the thralldom of ages. In fact, she has instigated the revolution in her behalf; but underneath the mighty march of time is the eternal palpitation of justice, which insures to her those rights of which cruelty has deprived her but to which her humanity tenderly appeals.

Of striking significance in these days is the fact that Christian scholarship is more devoted to the maintenance of biblical truth than at any time in the history of the Church. In all ages and periods the Bible has run the gauntlet of criticism both from friends and foes, and that it has escaped unharmed is a guaranty of its future safety and influence. It is no new thing that a Christian scholar, under a new impulse or surrendering to false leadership, should lose his reckoning and follow the *ignis fatuus* of rationalism or skepticism, and deluge the Church with "advanced" and "liberal" notions of religion. Examples of such defection are numerous, but the Bible has never failed to bow them into obscurity or silence. It is an inspiring fact that in no age have the majority of scholars been inveigled into rationalistic uncertainty and doubt; on the contrary, they have boldly refuted antagonisms to the faith and upheld the inherited religion, so that the Church has survived its foes. The waves of skepticism that threaten every thing of value in our times, though violent and defiant, have spent their force, and the final result is their ebbing into nothingness and the permanency of the shore they attacked.

It may also be observed, in further encouragement, that since the Reformation the great principle of faith in Christ alone has steadily gained ground in Europe, and especially in America, and is spreading even to the effete lands of the Orient. Popery has received a fatal blow in the overthrow of its political supremacy, and cannot eventually resist the dominancy of the spirit of free thought and action which republicanism and intellectual independence have bred and fostered. The Bible cannot now be chained nor burned, and discussion is not repressible by the Inquisition. Roman Catholic countries, with scarcely an exception, are now open, by statute at least, and through governmental protection, to every evangelist or colporteur who may choose to enter and disseminate a pure gospel. By a series of remarkable providences heathen lands likewise have almost universally thrown down the barriers to the admission of missionaries, and the distant isles and remotest corners of earth seem to be looking to the English-speaking race especially for their political, scientific, and literary guidance, as well as for the arts and improvements of social, commercial, and mechanical prosperity. The Chinese wall has fairly been scaled, and Japanese exclusiveness has fully given way. Western civilization has become the rage in the most distant East with a rapidity that almost takes away our breath to keep pace with the march of events.

From this line of observation the transition is easy to the notice of the extraordinary vigor and success of missionary operations within the last quarter of a century. When it is remembered that these schemes were

inaugurated almost within the memory of the present generation, and that they have now become so powerful as to compel even counter-missions by false religions and infidels, we perceive the promise of these first-fruits of the grand harvest awaiting the laborers in the Master's field. Confucianism, Brahmanism, and Buddhism are confessedly obsolete, and Mohammedanism, though gasping for life, is staggering with decay and must crumble into dust. The first streaks of the millennial day seem to be brightening the horizon; and if the twentieth century shall advance at the rate of the nineteenth it will witness the cross firmly planted in all lands beneath the sun. The best of all is that the new converts are not now, as formerly under popish preachers, merely baptized pagans, but truly regenerate souls, well-founded in the spiritual truths and practice of evangelical Christianity. The time is rapidly approaching when the missionary lands of the Orient will be independent of the mother-Churches of the West, and themselves able to send out missionaries to still darker and more distant tribes of men. Even now the consistency and universality of the piety in many of these stations, and in some instances of whole regions, may well put to blush the degeneracy of communities where the Gospel has for ages held nominal sway. However much yet remains to be done we may well thank God and take courage for the good results already apparent, and for the prestige and prophecy that they afford for the near future. Certainly the facts in the case, under whatever aspect they are contemplated, call on Christians every-where to redouble their zeal, their prayers, their efforts, and their contributions in the cause of their Redeemer and their fellow-men.

Finally, we must not forget that, be the visible discouragements or encouragements what they may, in this, as in every other path of Christian enterprise and activity, we are still to "walk by faith, and not by sight." We should also remember that it is not by human power, though it be by human instrumentality, that success in the Master's field is to be achieved. His command requires, and his promise is to reward, the labor; his prophecy warrants it and his glory is to be attained by it. So long as the commission runs, "Preach the Gospel to every creature," and so long as the prediction stands, "To Him every knee shall bow," we have no right and no cause to relax our devotion or our exertions, no just reason for disheartenment, much less for despair. The task is really God's—its plan, its initiation, its progress, its resources, and its results; and he has pledged his word that the heathen shall be given the Son for his inheritance, and the uttermost parts of the earth for his possession.

In the faith that nothing can ultimately frustrate or eventually impede this issue, but holding that so long as there is a throne in heaven there will be a Church among men, we may joyfully toil on in darkness as in light, in the day of defeat as in the hour of triumph, praying with all enthusiasm, sacrificing with all cheerfulness, and at last dying with that hope that spans centuries and converts eternity into immortality.

RELATION OF CHRISTIAN ETHICS TO CHRISTIAN LIFE.

If, as Professor Birks teaches, it is correct to define ethics as "the science of ideal humanity," then Christianity must be that science, because its ethics contain the most comprehensive moral system known to mankind. This assumption does not claim that the Founder of Christianity formulated a complete code of rules for human conduct, since no fact is more patent to students of Holy Writ than the absence of such a code from the Gospel. In the Old Testament many rules for the regulation of external conduct are given, as for example in the Ten Commandments; but Christ, while giving a lesser number of precepts, taught *principles*, which are the grounds not only of the Mosaic laws of conduct, but also of all moral obligations. They are principles which recognize both the nature and obligation of "the good." They comprehend "the science of right conduct" and of pure character. They portray the ideally perfect ethical man, and show most beautifully that his moral perfection is, and must ever be, the flower of his spiritual development. "When his heart is spiritually surrendered, then his will becomes ethically obedient."

This is the moral science of the Gospel. It makes the regenerated heart the fountain of right ethical conduct. The natural heart, being the nest in which the germs of every immorality are nurtured, must be renewed in righteousness before it can become the birthplace of pure ethical purposes and deeds. But when it is transformed by becoming the dwelling-place of the Holy Spirit its impulses are toward righteous action. The divine indwelling Spirit strives to harmonize all its "inward affections and their practical outworking with his own mind." Thus the spiritually-minded man, by minding "the things of the Spirit," visibly conforms to the commands of God. Such is the law of the spirit of life. And this law makes it plain that, as Dr. Augustus H. Strong forcibly observes, "religion and morality are essentially one: faith and works are inseparable." Genuine spiritual life involves the highest morality in the life.

Whoever analyzes the source of the spiritual life recognizes the truths of the Gospel to be the seed which lie at its root. And those truths, operating on the intellect, expand those primary moral ideas which Christian philosophers regard as the mental data of the human consciousness. In all ages, in every part of the earth, human beings have intuitively associated the ideas of rightness and wrongness with certain classes of actions and dispositions. With the enlightenment of their reason, these moral judgments have been pronounced with increasing discrimination upon a larger number and variety of deeds. The correctness of these judgments has depended on the quality of the concepts which have been the sources of their enlightenment. Erroneous conceptions have led to unsound moral distinctions. But where the Gospel, which contains *the* truth, is known, the moral judgments of men have been corrected. The mind of God has

so enlightened the minds of men, especially of those who have become temples of the Holy Ghost, that the divine will respecting human conduct is very distinctly understood. The highest morality is clearly revealed in the Gospel of the Son of God.

Nor is it through the understanding only that the indwelling Spirit influences the spiritual man toward the highest morality. It is the function of that Holy Comforter to quicken the conscience. In the natural man he enforces the moral judgment by creating a sense of obligation, which begets a feeling of condemnation when it is resisted, and of self-approbation when it is obeyed. These feelings are of so peculiar a nature —so obviously from some authoritative source other than the man's own self—that he is obliged to recognize them as the product of a divine power. Properly interpreted, they are a revelation of God's will to the reason of the individual. But for the perversity of the human will they would lead men "to feel after Him" who thus reveals himself. But the natural man does his utmost to extinguish this divine light, while the spiritual man cherishes it. By sitting in its brightness he gains such clearness of moral perception, such delight in obeying its leadings, and such affinity with the eternal Spirit, that in his conduct he becomes a transcript of the spotless Redeemer, whom the indwelling Comforter represents.

Moreover, the spiritual man is stimulated to the attainment of the highest morality by his concept of the Redeemer's character and life. In him he sees that highest morality which is required of him as his duty realized in a human life. In him, therefore, he recognizes the possibility of such morality, clearly perceiving that it is not an impossibility. Jesus practiced it; and Jesus is to him more than an exemplar. He is the adored Friend whom he loves with an enthusiastic affection. His enthusiasm for that grand and gracious Being becomes, as James Martineau strongly expresses it, "a universal energy flooding his own soul." Inspired by this divine passion for the pure Christ, he aims at, yea, he attains to, the highest morality possible to mortal man.

In the teaching of the Christ one finds two principles which are fundamental to "the science of right conduct." Of these the first is, "If any man will come after me, let him deny himself;" the second is, "Thou shalt love thy neighbor as thyself." The former strikes at selfism, which is the root of all immorality; the latter reveals the affection from which flows that respect for the rights and that regard for the welfare of others which are implicit in truly moral acts. There is no immoral deed or disposition which may not be traced to an illicit degree of self-love—to a mind which, having refused to accept the divine will as the law of its life, lives in and for itself. Out of this rebellious spirit of self-rule proceeds every act of indulgence in forbidden things, every excessive use of things lawful within the limits of natural law, every intrusion upon the rights of others, and every scheme for acquiring gain by oppressive measures. How morally beautiful, how profoundly philosophical, therefore, is this first principle of Christian discipleship! For the surrender of selfism involves the destruction of all positive immorality; it also prepares the

soul for the growth of those moral virtues which are the ornaments of human nature. It is essential to the accomplishment of our Lord's expressed desire to "make the tree good and his fruit good."

But the surrender of selfism is not of itself sufficient to make the man truly moral. It excludes visible moral deformities from the life, but does not adorn it with those positive virtues which make men beautiful in the sight of the Christ and beneficial to their fellow-creatures. This good fruit must have love for its source. Nor is a merely natural affection sufficient to the production of that grand type of morality of which Christ was the one perfect example. Strong natural affection may bear the fruit of pity, sympathy, kindness, benevolence, and care for the temporal interests of suffering humanity; but it cannot rise to the height of that benevolent concern for both the spiritual and material interests of mankind which is comprehended in the ethics of Christianity. These ethics most certainly require conscientious avoidance of any act designed to injure one's neighbor's interests. But that neighbor, being a man, has both a higher and a lower nature. And if the law of love requires one to respect and relieve the necessities of the latter, it surely cannot justify him who either neglects or injures the former. It must be as truly immoral to injure the one as it is to harm the other. Obviously, therefore, he who would rise to the height of his moral obligation must needs possess that divinely begotten love for man which, being rooted in the love of Christ, is capable of loving others as one loves one's self; of doing nothing to other men he would be unwilling they should do to him. And this, as our Lord teaches, is the morality of his religion—the ethics of Christianity.

How exceeding broad, therefore, is the scope of this divine concept of every Christian's ethical obligations! Viewed on its negative side, its surrender of selfism, how much it implies! The man who intelligently, honestly, and earnestly repudiates selfism as the law of his life casts off all those personal vices which had their origin in the corrupt affection he now repudiates. He renounces those habits of self-indulgence, those sins of the appetites, which are violations of physical law. He ceases to cherish those sins of the mind—such as pride, vanity, hatred, revenge, wrath, ambition, and covetousness—which are the corrupt fruits of the selfism which had hitherto been the law of his life. These necessarily drop from his soul when he places the corrupt affections which produced and nourished them at the feet of the Lord. The completeness of their disappearance will be proportioned to the absoluteness of his self-surrender. If that be hearty and unreserved, the "old things," the wrong affections hitherto dominant within him, will pass out of his life, and all things will become "new."

But a Christian's ethical obligations have a positive as well as a negative side. They require him to add to this crucifixion of his selfism a truly benevolent and practical regard for the welfare of humanity in general, and for such persons in particular as his environments bring within the touch of his personal action. Instead of doing any act to them which he would condemn if done to himself, his convictions of duty bind him to help

them when pressed by painful difficulties, and to contribute to their moral and material welfare as he may have opportunity. "Thou shalt love thy neighbor as thyself" is the peerlessly sublime, beautiful, merciful, and far-reaching ethic of the New Testament.

These basal principles of the ethics of Christianity reach their development in the individual through the operation of the life which is spiritually begotten in him who gives himself to the Christ. When one ceases to live to himself, the will of Christ, to whom he surrenders himself, becomes the law of his life. He lives no longer to do what his lower nature craves, but what Christ has commanded. He shows his new-born love for Christ not so much by rapturous professions of affection as by "keeping his commandments." He submits his spirit and conduct to the test given by his Lord in these significant words: "Ye are my friends if ye do *whatsoever* I command you." Hence his acts, not his words—the uniform completeness of his obedience, not his occasional and exceptional services—determine his character. For if he be a true disciple he does "*whatsoever*" his Lord requires.

Thus the data of Christian ethics are found not alone in the intuitions of the reason and the voices of the conscience, but also and chiefly in the moral precepts of Christ. These proceed in the soul not alone from its original sense of moral obligation, but also from the love of Christ, dominant over its affections and constantly impelling it into action pleasing to the object of its love. This affection does not aim at one particular ethical act while disregarding another, but it grasps eagerly and at once at every known duty, seeking to bring the whole life into perfect agreement with the mind of its adored Lord. Having crucified the selfism which once held a tyrannical scepter over its volitions and actions, it "minds the things of the Spirit." The will of Christ is the law of its spiritual and ethical life.

Taking this view of the spiritual life as the fountain of the ethical life in a believer, one distinctly sees their interdependence. The latter cannot exist with any thing like completeness without the former. Neither can the former be retained without the latter, because its principle is antagonistic to the selfism of the unethical man. Love and selfism are essentially and eternally hostile forces. Where one lives the other dies. He who is living to Christ cannot be living to himself. Neither can he whose heart is governed by selfism be at the same time a servant of Christ. On this ground Jesus said of the covetousness which breeds devotion to the inordinate pursuits of wealth, "Ye *cannot* serve God and mammon;" and John, speaking of that love of the world which seeks its gratification in amusements, pursuits, and practices which tend to feed the growth of selfish appetites, desires, and ambitions, said, "If any man love the world the love of the Father is *not* in him." These, and the kindred saying of Christ, "Whosoever he be of you that forsaketh not all that he hath, he *cannot* be my disciple," are only varied statements of the eternal antagonism, the mutually expulsive qualities, of selfism and love. A man's choice, therefore, lies between that selfism which is rebellion against

God and that self-crucifixion which surrenders the soul to Christ as his living temple. Between these two God and the nature of things have placed an everlasting bridge of inhibition.

Yet, despite the evident impossibility of uniting selfism with loyalty to God, men have always been found foolishly striving to accomplish this impossible task. Even among the twelve whom Jesus chose to be his companions and pupils one was found who, while wearing the robes of discipleship and affecting friendship for his Master, was cherishing selfish dreams of possible gains from the secular kingdom he supposed the Saviour was about to set up. Openly professing friendship to Christ, he was at heart a traitor and a thief. And in the pentecostal period, when thousands were sacrificing their selfism at the shrine of heavenly love, two pretended disciples sought to share the benefits of faith while retaining a measure of selfism which led them into hypocrisy, covetousness, and lying. The apostolical epistles furnish abundant evidence of this shrinking from entire self-renunciation in all the primitive Churches. Ecclesiastical history proves that through all subsequent ages this deadly conflict between "the faith which works by love" and the self-will which is at enmity with God and human purity have been constantly maintained by a minority in the Church. And to-day, notwithstanding the triumphs and rapid progress of Christian principles, those ancient antinomians have many successors who are vainly striving to harmonize much love of the world with a profession of love for Christ, and very toilsome service in the courts of mammon with more or less of apparent zeal for the diffusion of the Gospel. The unprecedented opportunities for the rapid accumulation of great fortunes which are afforded by the abounding resources of our country and by the business conditions which the modern inventions of steam and electricity have created, tend to swell the number of those who, while wearing the livery of Christ, are governed by the selfism which is the chief obstacle to the triumph of his kingdom. An old saying, cited by Wesley, affirms the simple fact that "as money increases so does the love of it," and that unethical love, as the inspired penman teaches, is "the root of all evil." Men who "will be rich" are sure to fall into the manifold temptations and into the immoral practices of those who walk not by the law of the Holy Spirit but by the unholy spirit of selfishness. That spirit moves them to become oppressors of other men, to deliberately study how they may enrich themselves even though they may thereby prevent their fellow-men earning a livelihood. It is the inspiration of those unprincipled combinations which acquire gains by inflicting losses upon others. It is also the parent of those methods of bribery by which legislatures, political managers, and electors are shockingly corrupted. Further, this same selfish spirit begets social habits and sympathy with those popular amusements which are hostile to the spirit and practice of piety. Thus by these and other modes of action selfism, especially when working in men professing Christianity, lowers the ethical tone of society and chills the spiritual aspirations of the churches which recognize them.

After what has been said above of the essential antagonism between this unethical conduct and the spirit of Christ it seems scarcely necessary to re-affirm the impossibility of harmonizing it with the Christian life. He who knows the human heart has settled this solemn question by such declarations, often repeated, as, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" If, therefore, a man obey the dictates of selfism, whether by covetousness, by oppression, by love of the world, or by any other supremely selfish habit, he thereby demonstrates that he is the servant of selfism and not the servant of Christ. Instead of walking after the Spirit he walks after the flesh. Sin, not Christ, reigns in him, for he obeys selfism, which is the very essence of sin, "in the lusts thereof." If Christ reigned in him his soul would not lust after the things of the flesh, as he manifestly does, for "they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (R. V.)

That selfism is at all represented in the modern Christian Church is, yea, it must be, a cause of grief to every truly spiritual mind. He grieves because this vice sadly mars the character of its victim, who, despite his subjugation to selfism, is not unfrequently endowed with some, perhaps many, attractive qualities. He is grieved for the Church also, because the evil reputation of her members diminishes her influence over impenitent men, who are apt to say in response to her appeals, "If that man is a Christian we are safe, for his speculative transactions are so sharp, so pitiless, and so unjust that we, though not professing personal piety, would not be guilty of them." If a selfish professor of Christ be given to worldly society and to attendance on popular sensational amusements, men of the world, knowing by the effect of such entertainments on themselves that they minister to tastes and feelings contrary to the requirements of the Gospel, question the sincerity of all religious professions, and make the inconsistency of such world-loving professors a ground for doubting whether there be such a thing as that spiritual life which Christianity teaches.

Of course, there are false conclusions deduced from premises which do not contain them. Spiritual and ethical truth is not proven false by being "held in unrighteousness," but its influence over men is seriously minified when the lives of those who profess and teach it openly contradict it. In the plan of Christ the ethical fruit of his Gospel is designed to be the means of convincing mankind of its divinity; when the "good works"—the ethical purity—which are its necessary fruit and which are impossible in the natural man are visible to the ungodly, they are moved, says its Author, to "glorify your Father which is in heaven." But when belief in this Gospel is associated with an evidently selfish life men despise its professors and are encouraged to doubt its divinity. And if such unethical living is tolerated in her members by the Christian Church what less can she expect than to be shorn of her power to win the world to righteousness? Is it not undeniable that the measure of the Church's

power over mankind is limited by the visible moral qualities of her members' lives? Let the world see that her teaching generally, if not uniformly, produces men who are models of honesty, uprightness, benevolence, purity, self-control, mental serenity, and contempt for every social habit and amusement that makes for unrighteousness, and they will recognize in her a mighty principle which is the source of exalted character. They will then be attracted to her; but if they see in her treatment of unethical members that she approves men who are greedy of gain, oppressors of the poor, unjust, wrathful, restless, lovers of questionable pleasures, despisers of their inferiors, or spotted with other unethical habits, they will not be attracted to her fellowship, but repelled from it. Beyond all successful contradiction, therefore, if the Church is to complete that conquest of mankind for Christ to which she is called by her supreme Head, she must keep her garments free from the stains of every practice which is not the normal growth of her spiritual life. As with the individual so with the Church, her life cannot flourish unless she keep herself free from ethical corruption.

There is much in the spirit and practices of the present age that calls on the Christian Church to gird herself anew for a stern conflict with the spirit of selfism, which was never more aggressively active than it is today. Is not the ethical corruption of the times appalling? In our political life is not bribery struggling to become universally dominant? In the financial world are not gigantic speculative methods, which are utterly regardless of ethical considerations, struggling to exclude the laws of justice, the spirit of human brotherhood, and the principles of honor from commercial and business transactions? In society are we not confronted with the intrusion into Christian circles of practices once generally rejected by the Churches as hurtful to spirituality? Is not the popular respect for law diminishing, and a spirit of lawlessness tending toward anarchy increasing? And within the Churches themselves do we not discern the activity of a disposition to doubt the truth which is the rock on which Christianity is founded? To these inquiries even a candid optimist must give an affirmative response. These evils do abound. What then? Discouragement? Nay! not discouragement, but a renewal of vigorous work for Christ, a stronger assault on the unethical spirit which if not checked must sap the spiritual life of the Christian Church. Her mission is not to be silenced by the satire of her inconsistency, but to overcome this deadly assault upon her spiritual life which the world is now making, not with skeptical weapons only, but also by stealthily sapping her ethical convictions. She can accomplish this grand mission if she will be true to God and to herself. But to do it she must be alert. She must return to her first principles. She must lift anew her standard of deep spirituality, to be demonstrated by pure ethics in the life, thereby discrediting all professions of spirituality not productive of unimpeachable ethic fruit.

PROGRESS OF CIVILIZATION.

LEADERSHIP is a quality for whose exercise there is always room in the busy centuries. Every great movement of human history, from the critical stand-point, has centered around some towering personality whose genius for command the age has recognized and obeyed. Whether in government, letters, ecclesiastics, or other department of activity, these dominant spirits have walked in the van, and have given direction to the march of the generations. In recognition of such a feature of human life Milton called Scipio "the height of Rome." Emerson has also declared that "an institution is the lengthened shadow of one man, as monachism, of the hermit Anthony; the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; abolition, of Clarkson." The study of history as a consequence becomes for the broader minded a scrutiny of individual living, an inquiry into the springs of personal action, and a susceptibility to the magnetic influence which many of the shadowy leaders of the past still exert from the printed page. So to study individuals and to feel the sway of their commanding personalities is rightly to study history. Nor is it always difficult to discover the meritorious qualities or their fortunate combination found in the persons of the world's great chieftains. It is true that the requirements for leadership have varied with circumstances and times. Different departments of human thought and industry will always call for diverse elements of strength—as the senate, the battle-field, the academy, the mart, the pulpit—and each will have its own estimate of sufficiency. The varying ages have also demanded different requirements for leadership, whether the days of Homeric legend, the Jewish dispensation, the times of knight-errantry, or the modern epoch. Yet, in general, positive marks of strength are traceable in the Hellenic warrior, the priest of Israel, the Crusader, or the English king, who dominated men. Some qualities inhere in universal leadership. The world's master-spirit is always so self-centered as to fear no dislodgment, is a stranger to alarm, knows how to bend men and circumstances, is resourceful in the barren desert, and ever sees the bow of hope spanning the sky. If nature has been chary in the distribution of these traits, yet on a few she has bestowed such qualities with bountiful hand. Whoever has received them as nature's dower has been rich in the prime qualities for command, and unless held in check by overmastering circumstances, as "some mute inglorious Milton" of history, has found his scepter. Moses and Paul thus helped to shape human thought and destiny; Hannibal and Peter the Hermit, Gregory the Great, Richelieu and Cromwell, Copernicus and Pascal, Patrick Henry and Alexander Hamilton; and among women such regnant spirits as Zenobia, Joan of Arc, and Susannah Wesley. A few in every land and age have there been; and wherever we look we see their stately forms like mountain peaks outlined against the sky.

And there is yet opportunity for the exercise of skillful leadership. The world is particularly needy of great commanders. Notwithstanding the amazing triumphs of the race over natural forces, its astounding skill in construction, its artistic quality as the legacy of the fathers by hereditary transmission, it has not mastered the science of self-government. Still, in the general subdivision of mankind into the two classes of leaders and the led, the great majority of the race fall into the latter classification. Only here and there a Gladstone and a Bismarck tower above their fellows in statecraft, a Spurgeon in ministerial work, an Edison in device, a Stanley in exploration. And it is because the prime leaders of the race are so few that the world has appreciation and reverence for these exceptional men. If, for a little, common humanity dares to speak of them with carelessness or obloquy, though it consents to be led by them, its final word for these great souls is that of veneration. The greatest need of the world to-day is that of leaders. In theology, statesmanship, letters, the door stands open for the king to mount the throne.

The Behring Sea controversy has been strangely delayed in its settlement. While diplomatic agreements between the great powers of the globe are at the best accompanied by stately courtesies and are hedged about by causes for procrastination, the slowness of the adjustment in the present instance has seemed unaccountable. The necessities of the case have argued for a speedy settlement. Pending the negotiations between the United States and England the slaughter of the seals by piratical fishermen has been going steadily on in the northern waters. From the fact that this pelagic fishing has been continued during the breeding season of the seal—that many of these aquatic animals killed on the high seas have sunk in the waters and have been lost—and that the very extermination of the seal supply has been threatened—the offense has seemed particularly aggravated. As a consequence of which, the toleration by the United States of this despoliation of its valuable sealeries through a series of weeks and months has been particularly deserving of commendation. The reason for Lord Salisbury's hesitation to accept the terms of agreement suggested by the United States has not been plain. With the proposal of the American government, through its Secretary of State, that the *modus vivendi* of the previous season be renewed, no fault should have been found, since this compact is of a conciliatory nature and imposes no undue hardship on the contending governments, until the final adjustment of their dispute by the International Commission. Yet the English premier, as the negotiator for his nation, has been the chiefly visible obstacle to an earlier renewal of the expiring compact, and thereby has naturally rendered himself liable to the mercenary charges that have been made against his course. On the surface his wish to give the "hundreds of poachers" who had set sail from British Columbia and Victoria an opportunity for success in "their annual marauding expeditions" would seem to have been the motive of his vacillation and delay. A

spectacle it is in which one of the greatest realms of the world for its undue love of gain stands forth in no enviable light!

But so far as it is possible to scrutinize the hidden motives of Lord Salisbury and fathom the complex plans of the English government, another reason for the hesitation in accepting the American proposal may be suggested. Will it seem an idle dream to ask if the enlargement of English power through acquisitions in the North-west might not be a possible motive for the late diplomatic delay? Important as the seal fisheries are, yet their total loss would not bankrupt the English treasury, the entire value of the annual catch being by the British estimate but the moderate sum of £165,000. No nation is far-sighted that settles its policies of action by merely monetary considerations, and least of all will England be guilty of this folly. An anomaly among the powers of the world is she in the smallness of her home territory and in her extensive colonial possessions. Like links in a great chain these colonies girdle the world in tropic and in arctic settings. Of all contemporaneous nations she must maintain her outlying territories for self-continuance and advancement. Well, therefore, might the British government, in connection with the seal fisheries of Behring Sea, realize the commercial value of the Alaskan peninsula. In its physical attractions this far-away country is already beckoning travelers and settlers to its shores; and its future development who can guess? From its contiguity to the Dominion of Canada and British Columbia it would also be a specially valuable possession for England, thereby completing the stretch of her territory upon the western continent from the Atlantic to the Arctic. The possibility, perhaps not altogether remote, of opening up a passage through Behring's Straits and the Arctic Ocean to Northern Europe further increases the value of Alaska. Some bold explorer, profiting by the mistakes of earlier voyagers, may safely steer his prow through the ice-floes of the northern sea and touch the Norwegian shores. Alaska is a strategic point upon the continent. The prize is worth even more to England than to the United States. Among her far-reaching plans which cover the future centuries it is not impossible that she has already entertained this dream of conquest.

Must American missionaries leave China? The jeopardizing of Christian interests in that empire seems one of the alarming consequences threatened by the anti-Chinese legislation recently proposed. Even the disastrous commercial results which would follow the adoption and enforcement of such a measure as the "Geary anti-Chinese bill" can be but imperfectly realized. For, unless the prophecies of the opponents to this legislation be false, the large and increasing trade of the United States with China would terminate and the very stay of the 1,153 American traders in that land would be rendered difficult. Yet the expulsion of our American missionaries from China, to the number of five hundred and fifty, and the termination of their enlarging work, which is suggested as a further possibility, would be a calamity more to be deplored. The subject should

be studied from the stand-point of the moralist as well as from that of the statesman and the political economist. Every missionary worker is primarily a teacher of righteousness to the individual. Under his evangelistic call from the court of heaven, which it is death to disobey, this is his first errand to the pagan land whither he is sent. Heathen codes of ethics he ruthlessly breaks, in a better spirit than that of Moses in throwing aside the tables of divine commandment. Heathen idols he displaces in men's affections for the invisible and eternal God, who only deserves human love; and heathen morals he improves, so that barren lives under his nurturing care blossom into Christian excellence. The most extreme pessimist will hardly be bold enough to deny the agency of modern missionaries in working these great results. From every land of the Orient where they have gone comes a similar testimony for the moral transformations, little short of the phenomenal, which they have been helped to make. Nor do we venture much in the expression of belief that the heathen governments of the world, where Christian missionaries have labored, acknowledge as never before the marvelous uplift of the Gospel in their midst. To banish missionary workers from China would be to drive forth the greatest power for righteousness known to men.

But American missionaries in China, with those of other nationalities, are exponents of a better civilization as well. The railroad, perhaps indirectly as the result of Christianity, has pierced the jungles of India and made transportation convenient for men and freightage. The condition of woman, both there and elsewhere through the Orient, has been unspeakably ameliorated, and the story, if often told, has not yet lost its vivid force. In dress and in household practices the customs of the western world have been to some degree substituted for pagan habits. Newer educational systems have gone with Christianity into the East, Japan in particular being eager to prove the American theories of higher education. The sacredness of child life has been taught by missionaries of every denomination. The newer systems of medicine have been introduced into distant lands; and the sublime results which our medical missionaries have already accomplished in the restoration of the sick are a presage of the most thorough adoption of western medication in the not-distant future. True to its mission as a civilizer, Christianity has gone with its intelligence and its customs to bless every land of the heathen world; and no parliament or congress of men should check it by their short-sighted enactments. But the tolerance of China is amazing, under the repeated proposals of the Congress of the United States to indirectly nullify the existing treaty in the enactment of a measure forbidding Chinese immigration. We can only wonder at the patience of this Eastern kingdom. Its endurance is the sufferance of a Christian rather than of a heathen nation, and puts our western intolerance to the blush. Regard for the higher interest of reputation, equity, and religion requires that free admission to our American shores should be given the Mongolian immigrant; and not only commerce but religion is interested in the decision.

THE ARENA.

ST. PAUL'S IDEAS OF THE RESURRECTION.

1 Cor. xv, 44: "It is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body," or, according to the R. V., "If there *is* a natural body, there *is* also a spiritual body." This passage is considered to teach conclusively the doctrine of the resurrection of the literal body that was buried in the earth.

There are a few questions pertinent in this connection: First, What is the subject alluded to and designated by the pronoun *it?* Secondly, What is the object of the argument? Let us look at the second question first.

It will hardly be disputed that the Greek mind had no conception of a resurrection of any kind, either spiritual or material. The *Odyssey* gives us a tolerably clear insight into the religious belief of the cultured classes, and the range of belief of the masses extended all the way from that to the grossest materialism. Can we suppose the apostle, perfectly familiar as he was with every phase of Greek thought, elaborating an argument to prove the resurrection of the literal atoms deposited in the earth in contradistinction to some other theory of the resurrection, when the whole subject was repugnant to the Greek mind? Most assuredly the apostle's argument is to establish the fact of *a resurrection*, not to combat erroneous views in regard to its exact details. This should be borne in mind.

The other question, What is alluded to by the pronoun *it?* A full understanding of this will materially aid us in our investigation. What is the apostle talking about? Let him answer: "Now if Christ be preached that he hath been raised from the *dead*, how say some among you that there is no resurrection of the *dead?* But if there is no resurrection of the *dead*, neither hath Christ been raised." (R. V.)

"For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then *they* also which are fallen *asleep* in Christ have perished. But now hath Christ been raised from the *dead*, the first-fruits of *them* that are *asleep*." (R. V.) Now what is it the apostle is speaking of, the man or the bodily covering of the man—the *nekros* or the *ptoma?*

We may be asked, Is it not the body that is said to have fallen asleep in Christ? I reply, Not in scriptural parlance. Matt. xxvii, 52: "And many bodies of *the saints* that had fallen asleep were raised." (R. V.) 1 Thess. iv, 13–15: "But we would not have you ignorant, brethren, concerning *them* that fall asleep. For if we believe that Jesus died and rose again, even so *them* also that are fallen asleep in Jesus will God bring with him." (R. V.)

Thus we see that where sleep is used as a metaphor to represent death it is never used in reference to the body but to the man, the living being. The *it* of the forty-fourth verse, therefore, is the *nekros*, the dead man; the subject under discussion the resurrection of the dead person. The Greek

word to designate a dead body, corpse, carcass—*ptoma*—is not once used in the argument, and *soma*, in connection with the person, only twice: one time in stating a question, "How are the *dead* raised up, and with what manner of body do *they* come?" and in the passage under consideration, "It is sown a natural body, it is raised a spiritual body," etc.

Here the word body is used as a synecdoche, or a rhetorical figure by which part is made to represent the whole.

In the whole argument the word *dead*, as applying to subjects of resurrection, is used sixteen times; death, as a condition in which the dead are held, six times; and sleep or asleep, three times.

It will be remarked that the question, "How are the dead raised up, and with what manner of body do they come?" is not directly answered by the apostle, he merely showing the foolishness of the question as an objection. From the metaphor used here, it may be assumed that the apostle did not believe that there would be a literal resurrection of the self-same body that was buried. He says, "That which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." (R. V.) This does not necessarily imply the same body that it had, but an individual body for itself.

If Paul made no mistake in the choice of a figure, and if there is any analogy between the metaphor and the subject, then the body that was is not the body that will be, but God will give the life-germ that is resurrected a body even as it pleaseth him, and to each one a body of its own.

Again, in the figure used we see that while the resurrection of the self-same body is repudiated, the resurrection of the *dead* from a state of death is clearly taught. The kernel of wheat sinks into a state of death, but there is a germ or principle of life remaining in it. This has no analogy in the body, every particle of which is resolvable into inert and lifeless matter, and no particle of which contains a life-germ.

When he uses the allusion to the celestial bodies to teach the different degrees of glory he says, "So also is the resurrection of the *dead:*" they that are in a state of death—disembodied—*nekron*.

Here he uses the neuter pronoun *it*, to designate the dead person or the person in a condition of death: "*It* is sown in corruption," etc. Can we by any rule of interpretation predicate a change of the subject under discussion at this point? Assuredly not. What, then, is sown in corruption? That which is the subject under discussion, the dead, the *nekros*, not the *ptoma*.

The use of the word corruption gives some color to the supposition that the body is meant; but up to this point there has been no change of the subject, which is the resurrection of the *dead*. Does the introduction of this word demand a change? I cannot admit that. The word used, both in the *Greek* and its *English* equivalent, has a variety of shades of meaning—destructible, disintegrable, perishable, etc.; its antithesis, incorruption, immortality, enduring integrity, etc.

We ask for a definition of death and are told it is absence of life, or of

the life-principle, from the body. It is the taking apart of the complex organism of the human being. The body never had life only as it was acted upon by a distinct part of that organism. There is no life-principle or germ inheres in the body. It is not, then, the body that dies, but the man, the organized human being; disorganization is death, reorganization is resurrection from death, whether it is effected by giving a new body or by a reconstruction of the old. The body has nothing to do with identity of the individual; the consciousness of the *ego* was never lost even when disembodied. I would call attention again to the wording of the passage, "If there *is* a natural body there *is also* a spiritual body."

The obvious meaning of the passage and of the whole argument is, that there will assuredly be a resurrection, when God will release from their condition of death in hades all who are in it, and furnish them with bodies suited to the state of existence upon which they will enter; that these new bodies will *not* be the same bodies that were buried, but will be such bodies as it pleaseth Him, and to each one a body of his own, differing in splendor and glory according to the measure of his faithfulness and attainment in Godlikeness. THOMAS SCOTT.

Severance, Kan.

THE REMEDY FOR IGNORANCE.

FREQUENT reference is made by writers and speakers to the "ignorant masses who flock to our shores from all lands," etc. Alarming fears are expressed concerning the danger consequently arising which threatens our institutions and liberties. As yet I have neither seen nor heard of any thing like a practical remedy. Some cry out, "Stop pauper immigration;" but that will not touch the real evil, for thousands from every European country will continue to come to us who are not paupers, but who are as ignorant of the nature of the American government and its institutions as a benighted Hottentot. Their ignorance is not their fault but their misfortune; their environment from childhood up has made it impossible for them to know. But enlightened Americans are responsible for the continuance of this ignorance and its consequent danger to our republic. What has been done to scatter this dense darkness? Not much besides passing resolutions. The public schools do something for the children, but the great danger comes from the adults, and unless more be done we shall be verily guilty of ignoring our responsibility. I propose the following as a remedy, namely, Let both State and National governments, in their respective fields, establish a board of instruction whose business it shall be to send among these many nationalities true and intelligent men of their own blood and language, who shall gather the masses of adults into public halls, giving them instructive lectures upon American history, its government, constitution, laws, etc., illustrated by magic-lantern or panorama. The United States history would furnish instruction and entertainment for two seasons. Their own countries could also be taken up and points of difference noted. Each lecture might be supple-

mented by a suitable literature in their native tongue scattered among the people; thus darkness would flee before the light, and the money thus spent would be true economy. Probably the better way to make this remedy effective would be for the national government to make it a part of the necessary education for the Territories; and let each State government make it part of its educational system under the control of its board of public instruction. If any man has a better remedy let him speak, and will not some of our legislators make themselves *statesmen* by taking hold of this work?

R. Povey.

Attleboro, Mass.

ISSUE ON POPULATION.

In the article on "The Doctrine of Pan-Slavism," by Rev. Stephen Thomoff, given in the *Review* for March, I find some strange numbers in the closing paragraphs, treating of populations and areas. I condense into figures to save space, and after each two numbers give the number to the square mile:

Kingdom of Bohemia, population about 9,000,000, area 1,800 square miles; 5,000 to the square mile.

Serbo-Croatian kingdom, population about 8,000,000, area 4,500 square miles; 1,777 to square mile.

Kingdom of Bulgaria, 6,000,000 or 7,000,000, area 3,000 square miles; 2,000 or 2,333 to square mile. Kingdom of Roumania about the same. Kingdom of Greece, 4,000,000, area 3,000 square miles; 1,333 to square mile. Kingdom of Hungary, 7,000,000, area 3,000 square miles; 2,333 to square mile.

Turning to *People's Cyclopedia*, I note Servia, population 1,377,068, area 17,000 square miles; 81 to square mile.

Hungary, 15,610,729, area 125,039 square miles; 124 to square mile.

Bulgaria, 1,995,701, area 24,360 square miles; 81 to square mile.

Belgium, I believe, is the most densely peopled nation in Europe—population 5,536,654, area 11,373; 486 to square mile. I asked a German some time ago, How was it possible for that country to support such a population? He answered, "Belgium is almost one continued workshop." No country in the temperate zone could possibly support the populations given above, hence I conclude the author must be mistaken.

Clayton, Ia. T. A. Kellett.

A LITTLE HERESY.

None will deny that the eye is the organ of vision, but is it clear that it should be called a sense organ? Taste, smell, and touch are pre-eminently sense organs. They bring to the mind no information except what it derives from a study of their sensations. The purport of a sensation is learned by observation, repetition, and experience. Men long employed in testing the qualities of teas and liquors become by taste marvelous adepts in their profession. The slightest difference of flavor they detect on the instant

by giving sharp attention to the sensations of taste. The blind become equally expert in the use they make of the sensation of touch. Between the sensations of touch and taste, on the one hand, and the things which cause them, on the other, there is no correspondence whatever; in each individual case the meaning of the sensation must be *learned*, and to mind they, at least in part, reveal their cause. The lemon-taste sensation reveals the lemon as a kind of fruit, but not its constituent elements. The experienced mind cognizes at the same moment the lemon-taste sensation and its cause. Its cause may be nothing more than the thought of the lemon-juice, but in that case we see the influence of the mind on the *vital organism*, the seat of the sensation.

But in seeing a stone, a picture, or any thing else, does there arise in the eye-organ a sensation analogous to taste or touch, which we *consult as a means of knowing* what it is that we are looking at? I gaze upon the papered wall of my study; on the instant I discriminate there the colors red, white, and blue; and can it be truly said that I derive this intelligence from the *study of three different sensations*, one which signifies red, another which signifies white, and another blue? So far as I can read my mind it never consults, or even thinks, of the existence in such a case of a visual sensation. The question seems to relate to vision as a phenomenon which has nothing in common with any sensation. Were there before me an apple, a peach, and a lemon I might, in the dark, by consulting the different taste-sensations of each, judge unerringly of their cause; but do the three colors on the wall produce three distinct conscious visual sensations, analogous to taste, touch, and smell sensations? The different sensations known as bitter, sour, and sweet can be distinctly marked. But who, I inquire again, can discriminate a sensation of red, another of white, and a different one of blue? When the colors are locally in close proximity do we not perceive (an act of the intellect) their difference the instant we perceive them? Do we ever think of reasoning the case out?

In what, then, consists the likeness between the sensations touch, taste, and smell, and the power of vision? I confess I can see none. Is, then, visual perception effected through a sensational process? The eye sees nothing, knows nothing; it is a mere machine; but as a machine it is *so* correlated to the light, or to the supposititious ether, on the one hand, and to the perceiving mind, on the other, that external objects are directly and immediately perceived.

An intense light, or dust in the eye, may produce a sensation in it, but such sensation is not visual, but vital, the result of violence. We say *vital*, for the matter of a nerve is no more susceptible of sensation than the matter of a stone. A sensation, as taste or the toothache, is not a mental phenomenon; it does not arise in the mind, but it pertains to the vital part of the organism, and is cognized by the mind as an affection of the body, external to itself. The eye considered as a *visual* organ seems to be raised above the plane of sensation, and gives us an immediate and direct knowledge of an external world.

H. H. Moore.

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THE ITINERANTS' CLUB.

THE ART OF PRESERVING MATERIALS.

One of Benjamin Franklin's maxims reads thus: "A penny saved is as good as a penny earned." If this rule were applied to sermonic materials it would read thus: Subject-matter saved last year, and put where it can be found when wanted, may be as good as subject-matter the most recently discovered. But the question on the lips of more than one reader is this: What disposition can I make of sermonic materials so as to find them easily when I want them?

We will treat this subject under three heads—the *pen*, the *knife*, and the *store-room*.

We speak first of the *pen*, which we use as the symbol of any thing that makes a record for us, be it a pen, a pencil, or a shingle-nail. The materials with which we now illustrate the question under consideration fall into two general classes: First, materials that come from one's own thinking; second, those that come from one's reading. Manifestly much of our thinking is not available, because at the proper time no record is made of it. There are times when the mind is uncommonly productive; thoughts, even one's best thoughts, often unbidden and unexpected, at these favorable moments troop through the mind with great rapidity. They come, but they do not stay, if we may use the expression, for the want of something on which to light. Ever after they refuse to return, because proper respect was not paid them at the time of their visit. Hence the importance of the following advice from a preacher of large experience is apparent:

"It is a good habit to keep a convenient note-book, in which you will enter the texts or subjects that seem to offer an instructive lesson for your people. Have this always with you. As you read, or study, or visit from house to house, or hear the testimonies of your members either in their homes or in prayer-meetings, or walk the streets, or drive or ride, keep your mind open and on the alert for something or any thing that will help to feed your flock. Whenever any thing—a theme or text or illustration—occurs to you put it down in your note-book in such a classification that you can find it again. It will not be difficult to make this list several times as long as you can use. But that becomes your wealth."

Such essentially was the practice of Lord Bacon. Among the manuscripts left by him were found many papers entitled "Sudden thoughts set down for use."

Sheridan's most noted witticisms, which seemed to have been uttered impromptu, were found in his desk after his death, having undergone several revisings. Nothing of this kind of thinking was allowed to escape him through neglect in the use of his pen. It is said that the French writer, M. Durand, often was seen stepping into alleys and other out of-the-way places to write down thoughts which had occurred to him while

walking the streets or mingling with the throng. It is told of Handel that he sometimes left his guests at the dinner-table with the exclamation, "I have one *tought*."

Hartley Coleridge states that it was Pope's general practice "to set down in a book every line, half-line, or lucky phrase that occurred to him, and either to find or make a place for it when and where he could."

But, again, the pen is to be freely used in preserving the results of one's reading as well as those of one's thinking. Hence, while reading a book, the rule should be that on either the margins or the blank leaves, or in note-books, or on scraps of paper, the pen should be freely used.

Says Dr. Storrs: "Better give up half your library than let the pen fall into disuse. In fact, your library will lose more than half its value unless you use the pen to represent and preserve the results of your reading. You must not fumble over subjects, but grasp them; not glance at them, but resolve them; and the pen is the instrument with which to do it."

But it should be borne in mind that the preacher's time is of so great value that whenever he can do so he must avail himself of the aid of others—that of his wife or of children, or of some amanuensis—to copy matters that need copying. Mr. Spurgeon was accustomed to have several persons constantly employed in transcribing subject-matter for his sermons and for his various other publications.

Our readers may desire a little fuller statement of the method here indicated. We will attempt to give it: While reading a book there is found on a certain page a thought which the reader wishes to store; that thought, we may suppose, relates to the Bible. The reader writes the word, "Bible" on the margin of the page, or, if he prefers, he may write it on a slip of paper, with the title and page of the book. That slip is then ready for filing. If the thought is to be copied a light pencil-mark that can be easily erased is made to inclose the passage. When copied the passage should receive quotation marks; the word "Bible" should be written over it, and following it should be a note giving the name of the author from whom the quotation is taken, also the name of the book and the number of the page; the slip containing this copy is then ready for filing.

The newspaper, too, should be read pencil in hand. A stroke of the pencil on the left-hand upper margin of each page will indicate that the pages so marked have been read. If some item of interest is met which is brief it should be inclosed in brackets; if of considerable length it may be otherwise indicated. A pencil-mark also should be made at the foot of the column containing the item indicated. When the reading of the paper is completed the mark at the foot of any column indicates that there is something noted somewhere in that column; none but the marked columns need be re-examined. In case there should be valuable matter on opposite sides of the same sheet, and no duplicate copy of the paper can be had, there will be need of copying one of the two items, provided both are to be preserved. The papers thus read and marked may be laid aside for a few weeks or even for months. An enterprising mind often outgrows to-morrow what seems of value to-day.

We speak next of the *knife.* It takes time to copy, and to the preacher time is more than money; and, besides, the clipping is so much more compact than the copy, and so much more easily handled and referred to; and books are now so cheap that our reverential scruples must give way. The knife should never waver in the presence of pulp paper and cheap printer's ink, even though found between the covers of a well-bound book. The volume, unless borrowed or of rare value, should receive, while the reading goes on, about the same marking treatment as does the newspaper, and then the knife should follow up the work of the pen. "Cut my books!" you exclaim. Yes. If much time can be saved the preacher should have courage enough to cut or tear into fragments any book that can be replaced at a moderate outlay. Books of which we are now very careful will sell cheap after we are dead.

In case of both the news or the religious paper and the book, the reading and the dissecting need not be on the same day. The papers and the books having been read and marked may be filed or stored away until such time as one is in the mood or in favorable circumstances for plying the knife. When in the mood one can with a sharpened blade of steel and lap-board dissect his file of papers or a book with remarkable dispatch; the extracts when labeled are ready for storage, and the rest of the paper may go to the waste-basket; the sooner the better. The mutilated book can for a while at least go on to a shelf by itself, having a later and, perhaps, a more respectable funeral.

Can one doubt that many a preacher who is to-day conscious of a dearth of sermonic materials, and of whom the people complain because he does not feed them save on hackneyed exhortation, might have escaped this unfortunate poverty had he used faithfully in early life the *pen* and *knife?* Of very broad application are the words: "Take heed, therefore: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Of the third appliance, the *store-room*, we will speak later.

MORE THOUGHTS ON THE ART OF READING OF BOOKS.

As soon as possible one should get away from the idea that reading is a mere pastime. When one is able to walk, then the field, the sea-side, and the mountain-top are better fitted for pastime than is the house with a book in hand. The reading of the scholar is to be like work, though after a time it seems to him like play.

One may read in order to learn to read, or to benefit those who may listen, or for purposes of mental stimulation, or for the gaining of valuable and available information; but in no case is one who expects to achieve any thing of importance in literature to read that he may while away the time.

Among other suggestions arising at this point we offer this—that one should not only read, but should read and think; read not only to store the mind, but to educate (*educere*, draw out) the mind. A remark made

by Sheridan, the English statesman, has more than one valuable thought in it: "Instead of always reading, think, *think* on every subject; there are only a few leading ideas in the world, and these we may excogitate for ourselves."

The bookworm with a crammed head is one of the most useless of folks. The man with a full desk and a vacant brain, though he wipes the dust from his books every other day, is a poor fool. "The beast whom they load with books," says Sadi, "is not profoundly learned and wise. What knoweth his empty skull whether he carrieth fire-wood or books?" "Read," says Bacon, "to weigh and consider." Josh Billings states the case quaintly: "Books wont edukate a man enny more than a gun, powder, and ball will get him venison unless he knows how to load and fire." The achievements are three in reading: The first is simply to *read* the book; the second is to *know* the book; the third is such a mental enlargement from the reading as enables one to *produce* a book better even than the one read. True literary assimilation does not produce imitators, but inventors. A healthy mental condition is not like a pond where frogs breed, but is like a spring ever sending forth its refreshing waters. The Dead Sea is dead because it receives all the while the streams flowing into it, having no streams flowing out of it. The great ocean itself is for that same reason daily on the way to stagnation and death. The gods even would not remain gods if they were receivers only and not givers also. Often one will do well, therefore, to drop his book in order to pursue a suggested thought. "The perusal of a book," says Gibbon, "gives birth to ideas. I pursue these ideas and quit my reading." It is said of the great Germans that they never read a book except when they want to write another that shall surpass the one they read. "There is creative reading as well as creative writing," says Emerson.

For immature minds this rule, too, will be of service: "Consult freely the dictionary and the map, and never pass a word until its exact meaning is known, nor a town without knowing just where it is located."

Mature minds need not be told freely to use pen or pencil while reading; they always do this, and if they have literary enthusiasm or the literary instinct they will die, as Scott, Dickens, and Dr. Kirk did, pen in hand. The writing of a thought is as serviceable as three or four times reading it. Of this we speak more at length in another page.

It also will be found a relief and no disadvantage to take along two or more courses of reading at the same time. A cross in both the plant and animal kingdoms secures greater excellences in their descendants. If one unites professional and non-professional courses of reading, each will receive strength from the other. So it is with the reading of poetry and prose. Obedience to this rule, too, will break up the merely mechanical methods of reading. "Digressions are the life and soul of reading" is Sterne's way of expressing the same thought, though, of course, not to the extent of disjointedness.*

Perhaps at this point a word should be said as to reading aloud. The

* See Gibbon's *Abstract of My Readings.*

scholar prefers to be alone and to read by himself. But if the scholar is the head or the mother of a family, or if the scholar is an elder brother or sister, this coveted exclusiveness, while personally more profitable from a student's point of view, savors, nevertheless, of selfishness if it is perpetual. Occasionally, therefore, on principle the individual should willingly sacrifice himself for the good of the whole. There is ample opportunity for this. Our country is full of readers, but each one reads for himself. "There is no reading for the whole, and no grouping of the family into an audience for an evening's enjoyment, such as comes to people who hear a bit of good writing well read." This, from several points of view, is a mistake. A recent writer speaks wisely thus: "How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is quickening for the imagination, appeal to judgment, elevation of feeling, opportunity for criticism, which shall teach the children more of literature in three hours than they can learn at school in three weeks."

What other accomplishment is more fascinating, or what one is more neglected in educated families, than this of reading aloud?

It is not difficult to imagine a scene that should not be a rarity—a table on a winter evening, surrounded by a group of listeners. The pastor, an accomplished reader, is there. His selection wisely has been made. Now tears are moistening the eyes of half of those present. Next they are convulsed with laughter. Soon they are all on tip-toe to hear how the catastrophe, which is fast approaching, is to turn out. Is there not much nonsense that well could give place to this kind of evening amusement and entertainment in the home circle?

Another suggestion relates to the amount or the number of books one may read. No rule specifying the hours, days, or weeks can be given; for much depends on the condition of the reader and the character of the book. This may be said, however, that it is almost as much of an art to know when to stop reading as to know when to begin, or how to read when one has begun. It is with reading as with eating—the perpetual eater gets the dyspepsia, and the perpetual reader violates more than one of the more important laws of his mental make-up, and will be left to suffer for being a law-breaker.

Reading with a quick step and with concentrated attention is a rule that embodies nearly all other rules. Indeed, a single word fairly well covers the entire ground—*attention*. It is the word of military command which precedes all others; it is the poise in which are wrapped up all the alertness and all the powers of mind and soul. It goes, therefore, with the saying, that one should not read to the point of weariness; for one to read and not to know whether one is reading or dozing is not only a foolish waste of time but is ruinous to any thing like mental stimulation and enterprise. While reading the mind must be kept alert. If the reader is but half awake and cannot rouse himself he would better throw down the book and go to bed or out of doors.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

DR. OTTO ZÖCKLER, PROFESSOR OF THEOLOGY IN GREIFSWALD.

Professor Zöckler is one of the most positive of the Positive theologians of Germany. The Negative critics accuse him, and all of his way of thinking, of being so prejudiced in favor of the conservative tendency as to be incapable of an accurate and impartial study of present-day theological questions. But, as a matter of fact, he is convinced of the correctness of his positions just as truly as his opponents are of theirs. There is no more evidence of prejudice on the one side than there is on the other. He, as well as they, is fitted by long experience, educational qualifications, and intellectual ability to form an intelligent opinion. The differences of judgment between him and the Negative critics must not be attributed to caprice either in him or in them. Some facts weigh more in some minds than in others; and the consequence is that different mental balances record different results. It is a matter for profound rejoicing, however, on the part of those who accept the Bible as we have it, that so many trustworthy thinkers are on our side. It is an old trick of the Destructionists to call the Conservatives fossils, for Radicals to accuse their opponents of defective scholarship. Let the attainments of a Zöckler put such to shame. He is as scientific as any of his theological brethren. He is too voluminous a writer to admit of a full statement here of his views, much less of a discussion of them. We confine ourselves to his treatment of the "Acts of the Apostles." He takes the old-fashioned orthodox view of the book. It was written by Luke about the year 70 A. D. as a continuation of his gospel, and for the purpose of describing the spread of Christianity from Jerusalem to Rome. He regards this purpose as being so plainly visible in the entire book that the supposition of any other purpose alongside of it would be equivalent to charging the author with the most artful deceit. Zöckler is of the opinion that the Acts did not originally end with the 28th chapter and 31st verse, or at least that Luke intended to write beyond that point.

PROFESSOR DR. GEORGE SCHNEDERMANN, OF BASEL.

Among the theologians of Switzerland Schnedermann is rapidly winning his way. He has recently furnished for Strack and Zöckler's Brief Commentary the introductions and notes on Ephesians, Colossians, Philippians, and Philemon. His position is thoroughly conservative, and is maintained throughout with dignity and learning. His views on some of the questions connected with the letters to the Ephesians and Colossians will suffice to show his method of thought. Notwithstanding the difficulties which have suggested to some minds that Paul was not the author of these letters he still adheres to the Pauline authorship, maintaining that none of the difficulties positively forbid this view, and that they are not

overcome by the other. He sees no reason to believe that if one letter is Pauline the other cannot be, but claims that Ephesians might be an expansion of Colossians or Colossians an adapted and abbreviated form of Ephesians. That some such relation exists between the two letters he believes, but prefers the latter alternative to the former. He thinks we are obliged to recognize in Colossians parallels with portions of Ephesians which give evidence of hasty composition, in and of themselves inexplicable, and often weakened in form as compared with Ephesians, although he recognizes also that the letter is not wholly without independent worth and a splendor all its own. He thinks that the masterly unity and connectedness of Ephesians could not be explained on the supposition that it is an enlarged Colossians. But surely it is supposable that the second writing might be better than the first. The first utterance of a thought is often feeble as compared with the second. So that the priority of Colossians does not seem to us impossible from this stand-point. Schneedermann does not doubt the possibility of an undeveloped Gnosticism in the times of Paul which threatened the purity of the Christian faith. He sees in Colossians many references to such a Gnosticism. But he does not think it necessary to admit a late origin for the book on that account, and especially as the testimonies to it in early patristic literature are so numerous and unquestionable. Very certain is it that were these references to Gnosticism found in any other books purporting to spring from the time of Paul they would be accepted as evidence of the existence of Gnosticism at that time if other facts did not deny their early origin.

FRIEDRICH LOOFS, UNIVERSITY OF HALLE.

One of the youngest of historical theologians of Germany, Loofs, is also one of the most popular. He lectures to hundreds of enthusiastic students every semester. He does not profess to be especially original in his views, but freely admits that in all his opinions he has been guided largely by the investigations of Harnack, under whom he studied for some time. Yet he does not slavishly follow the lead of his great preceptor, but is working his way gradually to an independent position. He agrees substantially with Harnack, that the development of doctrine was not dependent upon the teachings of a canon of Scripture, but that this canon arose in connection with the development of doctrine, and was subject to it. He also follows Harnack in the idea that Christian dogma is a conception of the Greek spirit on the basis of the Gospel. But he thinks that to make the history of dogma a mere monograph on the origin and development of dogma in the fourth century, as he claims Harnack does, is to narrow the conception of the subject too much. Yet he agrees both with Nitsch and Harnack, that the dogmas of the Church had their origin and development, and hence defines the history of dogma as the history of the origin of an ecclesiastical doctrinal concept in Christendom, and its further development and the final fixing of the same into permanent form in the Roman Catholic Church. But, after all, Loofs differs from Harnack only

in his conception of the method of the treatment of the subject. They agree that the doctrines of the early Church were not the result of a conception of the Gospel uninfluenced by profane and heathen thought. And they would carry this intermixture of human conception back into the very origin of the books of the New Testament, especially the gospels and some of the epistles. In other words, the results of the most recent investigations make not only our doctrines but even the contents of the books of our New Testament canon the expression of the Christian consciousness of the time of their origin.

RECENT THEOLOGICAL LITERATURE.

THE SECOND COMING OF CHRIST.

The author of this work is Professor Dr. Karl Fischer, director of the Royal Gymnasium of Dillenburg. He takes up in brief all the different theories concerning the second advent of Christ, and treats them *pro* and *con* with a master hand. If any one were disposed to doubt the propriety of the study of this subject they would be re-assured by reading Fischer's book. In fact, there remain but two courses open to the Christian, either to give up all expectation of the return of Christ to the earth or else to be in a constant state of expectancy as to that great event. But this latter would not warrant us in attempts to fix the exact date of his coming. Nor does Fischer draw any such conclusion. He regards all such attempts as not only failures but as exhibitions of intellectual caprice. There are, indeed, prophetical portions of the Bible relating to this subject; but in the effort to bring the prophecy of Scripture into harmony with the events of history caprice has played no small part. On the other hand, he rejects the idea that the prophecies of the Revelation, for example, relate wholly to events which have already transpired. His view is that the events which mark the early coming of our Lord began with the time of the apostles, and have continued down to the present time. He also believes that antichrist cannot be represented by any one person, not even the pope of Rome, but that he has appeared in all the Christian ages and will continue to appear. When the time of Christ's second advent does arrive, therefore, it will not be signalized by any generically new phenomena. This theory has the merit of comprehensiveness. It seems to be the only one which is capable of explaining all the different biblical elements of the problem. For as to the coming of antichrist, we find in 2 Thess. ii, 7, 1 John ii, 18, iv, 3, evidence that he had already come when those words were written. But at that time there certainly was no pope of Rome. In fact, the more one studies the subject the more clear becomes the conviction that every thing which the Bible says concerning it is intended rather to obscure than to clarify our knowledge of it. And that this is wise, from the ethical-pedagogical stand-point, is quite evident. For if the day were fixed beyond peradventure men would presume to postpone the day of salvation until its near approach. But when every

thing goes to confirm the opinion that the Lord will come again to judgment, but all is left in uncertainty as to the time, none but the foolish will fail to prepare for his immediate coming.

THE PAULINE ANGELOLOGY AND DEMONOLOGY.

THERE are few aspects of scriptural teaching which have been so little and so inadequately studied as angelology and demonology. This may arise in part from the fact that this whole realm is mysterious and hidden from our sight, and in part from the feeling that such a study would have too little practical value to repay the effort. Yet it is very evident that a correct exegesis demands the most careful study exactly where the light is most dim and the way least plain. As a matter of fact, however, exegetes have contented themselves with a local interpretation of each passage without an inquiry as to the united teachings of the Scripture on the subject. We do not doubt that doctrinal theology also as imperatively demands the most conscientious study of this subject. There are many intimations of a spiritual world outside of the Deity on the one hand and Satan on the other, with an influence over humanity of no mean kind. For example, in Rom. viii, 38, among the things mentioned which shall not be able to separate us from the love of God are angels. Does this mean to imply that angels would make the attempt to separate us from the love of God? If so we ought, as Christians, to know it. Take, again, the prevailing doctrine concerning the origin of the devil. The consequences of this doctrine are so subversive of every other doctrine of heaven and its purity as to raise the suspicion that it is decidedly unscriptural. From the stand-point of theology the questions which spring up in connection with biblical utterances concerning angels and devils are vital. The monograph on the subject by Otto Everling is, therefore, no vain attempt. As one reads it, one is convinced that it is as possible to gain a self-harmonious conception of this portion of Scripture as of every other. We cannot discuss the positions taken by the author. He finds a clear distinction between angels and demons. The angels are not necessarily all good, but though some be bad they must not be classed with demons. He thinks that Paul uses the word angels without pausing to consider whether they be good or bad, just as he uses the word man. The demons are, of course, all bad, and are under the dominion of the devil. They have access to men, but affect Christians chiefly on the physical, not on the spiritual side, causing sicknesses and the like among them. He regards Paul's views on these subjects as in the main a reflection of those current among the religionists of his time, and wholly unworthy of acceptation in this day and age of the world. This seems radical and revolutionary. And yet if investigation should prove that here we have a wholly untrustworthy human element in the Scripture we would be no worse off than we have been under the supposition of its divine origin; for, having supposed that it was inspired, we have failed to utilize it as such.

CREMATION IN CHRISTENDOM, BY KARL SARTORIUS.

A Swiss pastor has here undertaken to give us an historical-theological study. The general supposition is that cremation was the original method of disposing of the dead among heathen peoples. But Sartorius shows us, by historical testimony, that burial was the original method. This would seem to be capable of proof also from the fact that fire was not known to man at first; and it is not likely that the burning of the bodies of the dead was introduced immediately upon the introduction of the use of fire. It is probable, too, that respect for the dead would prevent the burning of their bodies until men had in part lost that nobility of soul which at first distinguished them. Even among the Romans the earliest traceable custom was burial. And in nearly every nation where cremation was employed religious reasons can be discovered. In view of this fact the universal custom of burial among the Jews under revelation, and its adoption by the Christian Church, becomes significant. We have no command on the subject in the Bible. But there can hardly be a doubt that religious reasons entered into the custom among the Jews as they did into the custom of embalming among the Egyptians. Among the early Christians it was one of the hardships of martyrdom that the one who was burned at the stake could not receive Christian burial except in modified form. From the very first, wherever Christianity spread it changed the custom of cremation into burial. Many Christian customs were altered to suit the prejudices of the people brought under the influence of Christ; but this one remained unchanged. The opponents of Christianity ridiculed what they regarded the ignorance of the Church in supposing that a buried body could be more easily resurrected than one that had been cremated. We will not deny that the early Christians were actuated in part by sentiment. But sentiment is often the result of an instinct more true than any conclusion reached by the processes of unsentimental logic. It is a remarkable fact that almost the whole force of this movement to introduce cremation is in its antichristian adherents. Men who reject Cristianity are busiest in its furtherance. True, they claim to do so not on antichristian grounds, but because of sanitary and other similar reasons. As to the existence of sanitary reasons for cremation rather than burial, it is exceedingly doubtful. A recent congress in Berlin of physicians from all parts of the world, after a most careful consideration, denied the necessity of cremation as a sanitary measure.

A RADICAL TENDENCY IN CHRISTOLOGICAL THOUGHT.

To the simple-minded reader of the four gospels nothing is clearer than that although Jesus knew all things, yet he was not, from the human point of view, an educated man. The very profundity of his knowledge not only makes the supposition of an ordinary human training unnecessary, but seems to preclude it. Had his knowledge and thought and intellectual power been the result of ordinary educative influences they would have been far inferior to what they actually were, both in degree and effective-

ness. No thoughtful person could ever then have said of him, "He spake as never man spake." The impression he made upon his hearers was that he spoke as one having authority, and not as the scribes—that is, he did not give utterance to suggestions drawn from the careful consideration even of the Old Testament, but spoke with original, native authority. To them he was himself an authority equal to any sacred book. Those who had known him from childhood expressed their astonishment at his information, and declared that he had never learned. Yet to-day, as never before, an attempt is being made to explain much in the teachings of Christ on the supposition that he was by some means acquainted with and influenced by the religious thought of the Jews in his day. We are accustomed to the idea that the apostles may have embodied in their utterances certain of their impressions, and even prejudices, drawn from the associations in which they had been brought up, although we still love to think that Christianity had largely supplanted in them such purely human opinions. But to make our Lord subject to the laws of human development in such a degree as were the apostles is repugnant to our best Christian feeling. The extent to which this attempt has been carried may be measured by the recent publication of an English work under the startling title, *Books which Influenced Our Lord and His Apostles.* We recognize the difficulty of comprehending the mysteries of the person of Christ, but it does seem as though this title, which is only a little more bold and honest expression of what many are teaching, places our Lord upon a level with any of the many who in recent years have written for the edification of their fellows on *Books that Have Influenced Me.* Imagine Jesus Christ writing a book of that kind! He claimed no such source for his ideas, but asserted that he spoke the words and did the works of his Father. The fact is that this method of explaining the person of Christ is based upon the evolutionary doctrine of environment. Men have filled themselves so full of this thought that in open contradiction to Christ's own teachings they would bring him too under its sway.

RELIGIOUS AND EDUCATIONAL.

MINISTERIAL CALLS IN SAXONY.

The Evangelical Lutheran Consistory in Saxony has taken action relative to the method of filling vacant pulpits. Henceforth the first consideration shall be the age and the length of previous ministerial service of the candidate. But not as in this country so is it in Germany. Here the age and previous time of service is one of the first points considered; but the advantage is given to the younger; there it is to be in favor of the elder. There is this difference in the situation, however, that a minister who has served there for twenty-five years can retire on a pension if he will. In order to prevent frequent changes in pulpit supply those who have the nomination of candidates to vacant pulpits are urged to exclude all who have been but a short time in the congregation they now serve. Greater respect to the ministerial office is also advised in the matter of

trial sermons, the writing out of which ought only to be required when the candidate is wholly unknown to the congregation. "Clerical politics" seem to have crept in in Saxony also, for ministers are warned against the use of unworthy means for obtaining appointments, among which even visitation of the members of the desired parish are included.

PROPOSED NEW UNIVERSITIES IN FRANCE.

From the time of Napoleon I. the French government has followed the policy of maintaining the faculties of the several departments of learning separate from each other. The effect of this arrangement is to divorce the interests of each faculty from every other. The student cannot pursue philosophy and theology at the same time. Education is piecemeal instead of a harmonious blending of means and results. It is now proposed to establish upon French soil a number of universities patterned after those of Germany, in which the faculties of theology, philosophy, medicine, and law will together form the faculties of the universities. Such a university is to be established in Paris, and others in various cities of the French provinces.

ROMAN CATHOLIC BIGOTRY IN AUSTRIA.

Not only has a Wesleyan chapel recently been closed in Vienna on the plea that the Wesleyan book of discipline contains utterances disrespectful to the mass, but an assistant priest of the Old Catholic Church at Dessendorf, Northern Bohemia, has been deposed on the charge of having carried on his work contrary to the law, and of fanatical agitation against the projected erection of a Roman Catholic church in the place. A properly authorized commission was sent to investigate. It was testified by many witnesses of all confessions that the accusations were false. Even a Roman Catholic member of the committee for the erection of the proposed church declared that as to the charge of agitation against the Romanists he knew nothing. But the bigotry of the "Church" has reacted in favor of the Old Catholics, who have been favored with a striking increase of adherents since the incident occurred. Let no one think the Romanists would allow freedom of religious thought and action here if they were in power.

FREEDOM OF STUDENTS IN PRUSSIAN UNIVERSITIES.

The corporations of students in German universities busy themselves not alone in drinking beer. In Bonn they have recently put themselves on record in a way which may make the emperor less proud of their courage than he was when he commended them for their students' duels. They claim that the university authorities have lately attempted too much oversight of the students. This they declare to be incompatible with the dignity of a German student, a sign of mistrust, and an attack upon the freedom of the student, that highest good of the German university. The rector and senate are requested to make known their complaint to the

minister of education. Should such a course be continued it could only result, they declare, in decreasing the attendance upon Prussian universities. They affirm that if the attempt is repeated they shall feel themselves bound to cease their efforts to promote the general good of the institution. They also place themselves squarely across the path of the minister of education. He had ordered that the professors must continue their lectures to the end of the semester, about the middle of March, and begin with the beginning, about the middle of April. But the students give notice that they do not propose to attend lectures after the 3d of March, nor begin again until the 25th of April. Who shall win?

THE CONGRESS OF LIBERALS ALSO.

It is true that the Liberals are at one with the Evangelical League in opposition to Romanism, although they are not in the lead in its management. Nevertheless it is noteworthy that in a congress held on the 14th of February in Düsseldorf they unanimously declared the unacceptability of the law limiting religious instruction in the public schools to Confessionalism and Romanism. They claimed that the law would work disadvantageously to the schools and to popular education; that it is incompatible with the necessary independence of the teaching profession, dangerous to the religious peace, and hence to the civil peace of the Prussian state. A similar conclusion was reached by the delegated meeting of teachers of the Rhine Provinces held the same day.

THE LOURDES MIRACLE.

This humbug has at last found official recognition in the Roman Church. The 11th of February has been set as the festival of the appearance of the immaculate and most Blessed Mary of Lourdes. It is also furnished with a form for the mass and the breviary for the day. The first appearance of the Virgin Mary in the grotto at Lourdes is declared to have occurred on the 11th of February, 1858. This and the later supposed appearances of the Virgin are attested by the bishop of Tarbes, and the wonderful healing power of the Lourdes water for sicknesses is celebrated and most highly recommended to the faithful.

RELIGIOUS DIFFICULTIES OF FRENCH ROMAN CATHOLICS.

Five French cardinal-archbishops have published a declaration of their intention to do nothing to interfere with the form of government of France. But they affirm that the government has carried on a policy during the last twelve years which is in direct opposition to Romanism, and that neither persons, institutions, nor interests have escaped persecution, humiliation, and destruction. They set forth in eight articles the duties of Roman Catholics under the circumstances, and close the document with an expression of regret that they feel themselves compelled by the danger of the situation to mention the accusations of the Church against those who mingle enmity to religion with their politics.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

To the Christian thinker who recognizes that the moral elevation produced by the Gospel through eighteen centuries in every nation which has embraced it is a demonstration of the divinity of the Christian religion, it will be a somewhat startling surprise to learn that a new Review has just made its appearance in Boston "as a means to a just understanding of Christianity!" Very naturally a reflective Christian reading this statement will inquire, "Can it be possible that the marvelous results in the life of humanity directly traceable to the Gospel have been wrought by agents who had not arrived at a just understanding of Christianity?" To him the supposition will appear preposterous. To the originators of this new Review it is obviously the conclusion of superior wisdom, as they implicitly avow in announcing their Review to be "a means to a just understanding of Christianity." Concerning the modesty of this announcement of their purpose to achieve what they, by plain implication, charge the Christian scholarship of over eighteen centuries with having failed to do, the Christian thinker will form his own opinion.

The title of this Review is *The New World*. Its name represents "the new world of modern thought which is developing under the light of modern science, philosophy, criticism, and philanthropy;" in which "the science of religion is to supersede the old world of sectarianism, obscurantism, and dogmatism." It is "pledged" "to positive and constructive statements of such an order of things;" a pledge, by the way, that cannot be kept except by such destructive teachings as are needed to overturn the "sectarianism" which will not be tolerated in this "new world of modern thought." To construct this proposed new world of scientific unbelief it must of necessity first destroy the ancient faith which it comprehends in the term sectarianism.

The first issue of this *New World* contains nine papers, which, seen from a merely literary view-point, attest the scholarship, the culture, and the taste of their writers. Its topics are: 1. "The Evolution of Christianity;" 2. "The Historic and the Ideal Christ;" 3. "The Future of Liberal Religion in America;" 4. "The Common, the Commonplace, and the Romantic;" 5. "Abraham Kuenen;" 6. "The Theistic Evolution of Buddhism;" 7. "Between the Testaments;" 8. "The New Orthodoxy;" 9. "Theological Aspects of the Philosophy of Thomas Hill Green."

These papers are all animated by a common spirit of antagonism to evangelical Christianity, though "characterized by differences of thought." The first, third, and eighth treat of the "New Orthodoxy," and agree in rejecting the claim of the Bible to be a revelation of truth to man.

The Bible, says Dr. Abbott in the first, "is not something external to man; . . . its value is not that it furnishes men with thought." The Bible, says Schurman in the second, "is an agency for the development of spiritual religion." Both of these men implicitly deny that Christian life grows out of a revealed word, thus giving it a mystical origin which none can comprehend. To them a life that has its origin in the spoken words of Christ is that "creedal religion" which, Schurman says, "lies exhausted on the field!"

In the eighth paper E. H. Hall applauds the New Theology as "the sincerest attempt yet made to reconcile orthodoxy with modern thought," yet blames it because its sympathy with destructive criticism is lukewarm; because it is so reluctant to wholly abandon the ancient doctrines of the Church; because of "its mystical tendencies;" because it hesitates to accept the theory of "the pure and simple humanity of Jesus" as the key to Christianity, and because it does not subject itself more unreservedly to science as to a master having the right to dictate in every sphere of thought, theology included. In the fifth article C. H. Toy, one of the editors, warmly eulogizes Abraham Kuenen, and accepts his theory that "the facts of the Old Testament may be satisfactorily accounted for as the products of human thought."

These brief notes of the contents of the first number of *The New World* are sufficient to show that it is intended to strengthen the hands of the adversaries of evangelical truth. The unquestionable ability of its editors and contributors will command the attention of many hitherto not deeply interested in the critical and scientific problems of the hour. Perhaps through its influence the rationalistic criticism, which seems to have exhausted its aggressive force in Europe, may strongly assert itself for a time in America. If so, the evangelical Churches, being provided with the divine "shield of faith," which is impenetrable to the arrows of unbelief, must needs confide more strongly than ever in the supernatural authority and force of Bible truth, and, as Chillingworth quaintly advises, "believe the Scripture to be God's word, endeavor to find the true sense of it, and live according to it." This faith can overcome all the varied types of unbelief that may be advocated in *The New World*. Earnest faith in God's word to men is mightier than all the forces of rationalistic criticism. Let us have more faith in God and in his word!

The *Christian Thought* for April contains: 1. "Science and Faith;" 2. "Remarks on the Above;" 3. "The Study of Social Science in Theological Seminaries;" 4. "The Common Origin of Man;" 5. "Current Thought—Eternity of Matter and Evolution." The first of these papers, by Professor A. J. Du Bois, is an uncommonly strong argument, showing clearly and conclusively the dependence of science upon faith. Its analysis of the processes by which science reaches its demonstrations in the natural world is exceedingly keen. Placed in the light of the Professor's argument, "scientific proof" is seen to be no more valid than the evidences on which Christian faith reposes. The third paper gives forcible

reasons why chairs of social science should be established in theological seminaries. The fourth article succinctly states the scientific evidences which sustain the Scripture theory of the unity of the human race.

The *Presbyterian Quarterly* for April treats of: 1. "Inspiration and the Doctrine of Grace;" 2. "Unconscious Calvinism in Wesleyan Theology;" 3. "Methods of Theological Education;" 4. "Scientific Study of Prayer;" 5. "John Wicklif;" 6. "The Origin of the Visible Church." Of these vigorously written papers we note the first, in which Dr. Robert Watts contends for the verbal inspiration of Holy Scripture, strongly condemns "that common misconception which confounds inspiration with revelation," and claims that the "infallible inerrancy of the inspired writer and the character of the matter of his composition are distinct questions which should never be confounded." In the second article a futile attempt is made to show that Wesley, Watson, Bledsoe, and other Arminian writers unwittingly subscribe Calvinistic doctrines when treating "the unwelcome doctrine of Divine Sovereignty." By reading Calvinistic interpretation into such terms as "decrees," "effectual grace," "election," etc., its writer gives an aspect of plausibility to his proposition; but his underlying thought is that Arminian writers were and are such unskilled dullards as to be incapable of understanding either the meaning of theological terms or the logical import of their own premises! His charity is as narrow as his creed. The third paper finds evidence in the records of colleges having theological departments that they tend to become heretical. Hence its contention is for theological seminaries separate from academical institutions. The fourth paper is a lucid statement and illustration of the Scripture theory of prayer. Its special feature is its satisfactory treatment of the "faith cure" notion, and of "Tyndall's prayer test." The fifth paper does ample justice to one of the noblest and best of God's workmen. The sixth paper claims that the assembly of the Jews at Sinai was the beginning of the visible Church.

The *Lutheran Quarterly* for April has eleven papers, of which we note one "On Human Conditions in the Divine Unfoldings," which shows how the progress of humanity has been and still is retarded by the slowness of men to follow divine teachings. It is a strong paper, but one cannot accept without qualification its assumptions that "the Bible is not the last revelation of God to man," and that every age has its "inspired apostles." These unproved assertions are doors inviting the entrance of fanatics. We note also a capital paper on "Deaconesses," which wisely discriminates between them and Romish nuns. The nun "serves the Lord that she may win heaven thereby." The deaconess serves out of love and gratitude, finding her reward in being permitted to serve. The writer treating of church unity cannot find the principle of church union in creeds or in any ecclesiastical polity, but only in that justifying faith which makes one vast brotherhood of glorified believers in heaven and

believers in all denominations on earth. "Love," it says, "is the bond of the moral universe." Another writer broadly outlines the career and character of John Huss, a mighty man of God, whose martyrdom should even now mantle the face of pope and priest with blushes as the cowardly violation of his safe-conduct to Huss crimsoned the face of the Emperor Sigismund, when he delivered the brave martyr into the hands of the myrmidons who fulfilled the will of the pope by burning his body at Constance.

THE *Quarterly Review of the Methodist Episcopal Church, South*, treats of: 1. "The Denominations;" 2. "False Prophets;" 3. "Miracles;" 4. "Fanaticism in the Church of England;" 5. "The Public Schools in Relation to Higher Education;" 6. "Dorner's Eschatology;" 7. "Dorothea L. Dix;" 8. "A Study of Ancient Revival Methods;" 9. "African Slavery and the Tennessee Convention of 1834;" 10. "The Sunrise Century;" 11. "Epworth and the Wesleys;" 12. "Government of the Methodist Episcopal Church, South." The first of these papers pleads very sensibly for some plan of co-operation by which Protestant denominations may cease to compete with each other in sparse populations; the second denounces teachers of "faith cure" doctrines and ultra-sanctificationists who promote divisions in the Church; the fourth portrays the fanaticism of certain High Churchmen in England who in 1831 were drawn into the vortex of Edward Irving's anti-scriptural vagaries; the fifth pleads judiciously for such an educational system as would make the primary school a stepping-stone to the high-school, and high-school teaching a preparation for the university; the sixth trenchantly analyzes and clearly refutes Dorner's argument for "a future probation extending beyond the grave," albeit in achieving this feat the writer avows some metaphysical opinions which may be regarded as very "strong meat;" the ninth brings into the light a degree of very general hostility to slavery in Tennessee some sixty years since, which will be a surprise to many Northern readers. It also shows that Southern opinion did not then touch that fundamental infamy of slave-holding contained in the slave-law which pronounced the slave a "chattel personal." Neither is this principle now recognized by the editor, who describes the underpaid working people of Boston as "white slaves." The lot of these poor people in Boston is doubtless hard, even cruel, but they are not "chattels." The distance between a wronged *man* and a *chattel* is as immense as that which separates hope from absolute despair.

THE *Quarterly Review of the United Brethren in Christ* for April treats of: 1. "Our Confession of Faith;" 2. "The Cheap and Easy Degree;" 3. "The Person of Christ;" 4. "Some Problems of Education;" 5. "A Study in Greek Philosophy;" 6. "Foreign Immigration." Of these generally able papers we note the second as being a vigorous protest against the practice of certain colleges—the "American college," especially—which offer the master's degree and the degree of the doctor of philosophy to "non-resident graduates" who pursue prescribed courses of study at their

own homes. It does not object to "non-resident courses of study" for "reading classes." To give degrees for such home studies it claims is "superficial and nonsensical." The third paper is a strong statement of scriptural teaching concerning "the person of Christ." The fourth paper calls for such modifications of college studies as will adapt them not only to the needs of students intending to enter the learned professions, but also to the requirements of those who are to follow industrial pursuits. It also pleads for academic institutions in cities with opportunities to young working-men to study scientific, literary, linguistic, and musical topics. The fifth paper is a brief but lucid outline of the development of Greek philosophy, from Thales, who flourished about 600 B. C., to Plotinus, the founder of New Platonism, A. D. 205.

THE *North American Review* for April has: 1. "Patriotism and Politics;" 2. "A Southerner on the Negro Question;" 3. "Reciprocity and the Farmer;" 4. "Our National Dumping-Ground," a symposium; 5. "Michigan's Presidential Electors;" 6. "French Girls;" 7. "The Free Zone in Mexico;" 8. "The Modern Cart of Thespis;" 9. "Money and Usury;" 10. "The Olympian Religions." These are all able and timely papers. In the first, Cardinal Gibbons strongly and justly rebukes the unpatriotic and unchristian corruption of our political parties; but when he finds a "model" for American patriotism in "the religious order, in the catholicity and unity of the (Roman) Church," we must dissent. The central point of American patriotism is in the citizen's sense of obligation to the invisible God of nations, not to his pretended vicegerent at Rome. In the second a Southerner boldly asserts that the South "will not be dominated" by the Negro; that a Negro majority at the polls shall not govern the white minority. The Negro, he contends, must be "got out of politics" by means of a "better basis for suffrage" than uneducated manhood; but how this getting out is to be achieved he does not explain. In the *symposium* two writers agree that immigration ought not to be entirely prohibited, but only restricted by conditions which will exclude paupers, criminals, and other unfit persons. The fifth paper claims pretty conclusively that Michigan acted within the Constitution when she provided that presidential electors should be chosen by "congressional districts," and not by popular vote on a general ticket, as heretofore. In the ninth paper Henry Clews argues with considerable force for the abolition of laws regulating the rate of interest, except "in cases where no contract is made or on sums which have become overdue."

THE *Contemporary Review* for April has: 1. "William;" 2. "Forms of Home Rule;" 3. "The Evacuation of Egypt;" 4. "Non-conformists in Political Life;" 5. "Christianity in the East;" 6. "The London Progressives;" 7. "The Real Siberia;" 8. "The New Star in Auriga;" 9. "The Endowment of Old Age;" 10. "Spoken Greek, Ancient and Modern;" 11. "Conversations and Correspondence with Thomas Carlyle." The first of these papers places the German emperor in the scales and finds

him sadly wanting in great qualities and disfigured by individual vanity, superficiality, insincerity, an ever-present restlessness, and a love of noisy notoriety. Germans, it says, have begun to regard him as an overrated article, and the Southern Germans especially to cherish apprehensions respecting the future of the empire. The second contends that until the Khedive of Egypt conquers the Soudan, which it argues is now prospectively an easy conquest, the British cannot evacuate Egypt without extreme peril to the Khedive's government. But Soudan being conquered Egypt could be safely left to maintain itself. The fifth paper affirms that Christian missions in India, China, and Japan do not produce earnest and stable spiritual Christians because, its author says, missionaries do not preach the majesty and terror of the law as a preliminary to the preaching of the love of Christ. This affirmation reposes on the unsupported statement of its writer. We think American missionaries do not sustain him. The seventh paper reviews a volume in which Mr. Harry de Windt denies the statements of George Kennan concerning the sufferings of Russian exiles in Siberia. The reviewer convicts the author of error by citing his own concessions of failure to disprove the descriptions of Mr. K.'s book. The tenth paper is scholarly and merits the attention of every student of the Greek language.

THE *Presbyterian and Reformed Review* for April opens with an historic sketch of "Recent Dogmatic Thought in the Netherlands," which lucidly describes the influence of the various schools of philosophy, of rationalistic criticism, and of "ethical theology." Of the "Reformed Theology of Holland" it claims that in face of all these unorthodox tendencies the core of the Dutch nation has remained faithful to Calvinism." A second paper contends with scholarly force for "the Genuineness of Isaiah xl–lxvi." A third paper rightly finds "the test of the canonicity" of the books of the New Testament in the historic evidence of their apostolic origin. In another article the theory of the Presbyterian *Confession of Faith*, that "willful desertion is a ground for divorce," is defended with much exegetical skill. In its "Editorial Notes" strong dissent is given from the "Final Report of the Committee on Revision."

THE *Fortnightly Review* for March discusses: 1. "The Dissipation of Energy;" 2. "Dangers of Modern Finance;" 3. "Mr. Meredith in his Poems;" 4. "The Physical Insensibility of Woman;" 5. "The Russian Famine and the Revolution;" 6. "France in the Fourteenth Century;" 7. "The Growth of the Indian Population;" 8. "Mr. T. W. Russell and Irish Education;" 9. "The Military Situation in Madagascar." In the first of these papers Lord Kelvin explains the "doctrine of the Dissipation of Energy," and infers from it that "within a finite period of past time the earth must have been, and within a finite period of time to come must again be, unfit for the habitation of man," unless laws as yet unknown to us should come into operation. The second paper is one from which American financiers may gain enlightenment. The fourth article, reason-

ing from experimental tests, claims that women are less sensitive to physical pain than men. Though more vehement in giving expression to it they endure it with greater courage than men. In the fifth article Stepniak, after describing the terrors of the Russian famine, predicts, perhaps too hopefully, that it will lead to a peaceful political revolution unless a foreign war intervenes. In the sixth article the persecutions of the Jews in France during the fourteenth century are graphically described. The seventh paper shows that the population of India is increasing at the rate of from two to three millions annually; that its trade, its manufacturing establishments, and its agriculture are increasing; that by great systems of irrigation and by the planting of forests its government hopes to prevent, at least in part, its liability to famines, which liability is slowly diminishing. Good government is doing wonders for its welfare.

THE *Critical Review of Theological and Philosophical Literature* for April is filled with brief analytical and critical notices by various writers of some of the best books published. These notices are condensed and suggestive. Take, for illustration, one by Principal Cave on the Baird Lecture for 1891, in which Professor Milligan presents his anti-biblical view of the atonement, namely, "that life, not death, is the essence of atonement—is that by which sin is covered." Principal Cave shows that this error is based on a misleading identification of atonement and sacrifice, whereas Scripture teaches that "death, not life, is the essence of atonement:" the blood of the victim must be shed before an offering of self or substance can be acceptable. Thus Christ first died upon the cross and then presented himself to the Father as having atoned for human sin by his blood. Therefore to say that men are not saved because Christ died is a misconception of biblical truth. So reasons the reviewer, and so do all sound theologians teach.

THE *Baptist Quarterly Review* for April has: 1. "C. H. Spurgeon;" 2. "Ministerial Blues;" 3. "The Bloody Sweat of our Lord;" 4. "The Origin of the Doctrine of the Logos;" 5. "Monism." Of these papers we note the first, which, after ranking Spurgeon as "perhaps the greatest preacher of any century since the apostles," claims that "he did more to lower the standard of ministerial culture in England than a whole generation of Baptists can do to raise it;" and that "he exerted great influence for harm through his position on the close communion question." Probably Spurgeon did err in cherishing prejudice against the educated men in the Baptist ministry, but his hostility to close communion was creditable both to his brain and heart. The third paper contends that the sweat of our Lord in the garden was not merely "like great drops of blood," but was actually blood. It gives examples to prove that such bleeding, though rare, is possible to the human body. The fourth article ably compares the Alexandrian concept of the Logos with that of St. John. The fifth is a philosophical discussion of dualism and monism.

The *Methodist Magazine* for April is at its best. Its leading articles give vivid descriptions of India, California, and the Columbian Exhibition, all of which are graphically illustrated.——The *Chautauquan* for April has for its special features a paper on "The American Negro," by Henry Watterson, and one on "Antislavery," by J. B. McMasters. As usual, its range of educational topics is wide and suggestive.——The *Gospel in All Lands* for April has for its specialty several interesting illustrated papers on India and the Hindoos.——*Our Day* for April has a comprehensive paper on Japan and an outline of Joseph Cook's admirable and timely lecture on "The Unshaken Columnar Truths in Scripture." Professor Townsend writes of so-called "Ecclesiastical Politics" in our Church much less assertively than in his published address. He even intimates that the code of New Testament ethics is taking the place of clerical politics. Had he said that the latter has never yet displaced the former he would have hit the nail of actual fact exactly on its head. The *reign* of ecclesiastical politics is altogether apocryphal, the dream of a distorted imagination.——The *Wesleyan Methodist Magazine* (London) for April has, among other good things, a synopsis of the Fernley Lecture for 1891, on "The Inspiration and Authority of Holy Scripture," by the late Rev. F. J. Shaw, who shows conclusively that the "scientific method" of the modern criticism is of all methods the most unscientific, because it begins with an assumption which begs the whole question. He properly designates the proposition that "Christianity is not a Creed, but a Life," a "cant phrase," because the Christian life can grow only out of the Christian faith."——*Lippincott's Monthly Magazine* for April has a story entitled "But Man Must Work," by Rosa V. Carey, with its usual interesting miscellany of short papers.——The *English Illustrated Magazine* for March is filled with interesting papers profusely illustrated.——The *New Jerusalem Magazine* for April has several well-written articles on the peculiar dogmas of the "New Church." Its leading article expounds "The Resurrection" from Swedenborg's view-point.——The *Treasury* for April gives its usual bird's-eye views of "The Current Religious Thought of Christendom." Its leading article is a hortatory sermon on "White Robes," by Rev. G. F. Prentiss.——The *Homiletic Review* for April has for its leading article a review by Professor F. Brown of a paper in which Dr. Watts showed the unscientific method of the higher criticism. The Professor takes issue with Dr. Watts and cautiously defends the higher critics.——*Harper's New Monthly* for April is unusually rich in the number and beauty of its illustrations. We note especially those of Lake Superior, of the Black Forest and the Black Sea, and of an Indian fair in the Mexican Hot Country.——The *Century* treats, among other good things, of "Our Common Roads," of "The Mother and Birthplace of Washington," of the "Painting of Greek Sculptures," and of "Fishing for Pearls in Australia," all of which papers are finely illustrated.——The *Missionary Review of the World* for April is filled with facts which show the hand of the Lord working gloriously in almost every part of the globe. It reads like a bulletin of the approaching triumph of the kingdom of Christ.

BOOKS: CRITIQUES AND NOTICES.

MASTERPIECES IN A MODERN LANGUAGE.

It was once held that a masterpiece in literature was impossible in a modern language. This was pessimistic, uninspiring, and a notification to new thinkers that they were not wanted. It is not claimed that our literature at its greatest height exceeds that of two or three centuries ago, but the average thinker of to-day occupies a higher level than did the average thinker of that period. As for great writers our age is not without them. We recommend the following as representative of the average culture of to-day: *The Psalms*, by John De Witt; *Mens Christi*, by J. S. Kedney; *The Spirit of Modern Philosophy*, by J. Royce; and *The Discovery of America*, by John Fiske.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Har-Moad; or, The Mountain of the Assembly. A Series of Archæological Studies, chiefly from the stand-point of the Cuneiform Inscriptions. By Rev. O. D. Miller, D.D., Member of the American Oriental Society, of the Victoria Institute, etc. With Portrait of the Author and Plate Illustrations. 8vo, pp. 445. North Adams, Mass.: S. M. Whipple.

This is a work that must challenge attention. It is remarkable for so many features that it is difficult to characterize it from any single viewpoint. It impresses us with its retrospection of prehistoric times, its discovery and investigation of unknown data, its original and independent aims and methods, and its conclusions bearing especially upon the great and unsettled problems of the sacred book. Years of honest labor, with an honest purpose in view, are embodied in this wonderful volume. Besides, the author gives every evidence of a broad and patient scholarship, of a wise discrimination in the use of materials, of a non-partisan spirit in his searchings, and of conformity to all the results established by scientific processes in the field of Assyriological research. The subject is vast and stupendous, and the qualifications of the author adequate for its development. We are not prepared to admit the accuracy of all his deductions, and critics may, after careful comparison, find overstatements of facts and distortion of inferences; but until it has been thoroughly sifted and tested in every possible way it must stand as a monumental work, rich in treasures and abounding in suggestions that may pioneer later investigators into more certain conclusions of the value of prehistoric testimony to the course of human history and the origin of the biblical religions. Dr. Miller investigated the primitive traditions of mankind and the origin of the ancient civilizations, believing that they would throw light upon the origin of the religious, political, and social institutions of the ancient world. In this investigation he was confronted with the problem of the locality of the original traditions, and of the chronology, not only of the earliest peoples,

but of creation, or the problems of cosmogony. For material he relied in part on the Mosaic books; but as his purpose was to ascertain what the prehistoric nations had to say for themselves, either by written records, transmitted institutions, or hieratic testimony, he found valuable data in the cuneiform inscriptions, from which, in great part, he made up his final judgment. Nor is the source liable to discredit or impeachment, for the historian and scientist, as well as antiquarian, resort to it with confidence in its trustworthiness. His "Har-moad" is simply the great water-shed of the Asiatic continent, which was the home of the primitive races, where great civilizations originated, developed, and culminated, and from which the dispersion of mankind took place. Here, therefore, and not in Egypt, with its hieratic system, should be found the material with which to reconstruct our views of the prehistoric world. It is evident that the Hamites learned to write before they entered Egypt, and that the Cushites practiced it before they settled on the plains of Shinar, so that Asia is the original source of all the elements and forces of civilization. In justice to the author it must be conceded that respecting this conclusion his facts admit of no question, and he is invincible. When, however, he maintains a primitive revelation, and summons the heavens to testify in his behalf, we pause, not for the purpose of condemning, but of thinking; and also when, by the use of a zodiacal system of chronology, he determines some of the issues of cosmology we are astonished at his boldness, but admire the scientific basis on which he rests his faith. The sum of his work is favorable to the traditions and interpretations of the Christian Church. He holds to the personality of God as the explanation of the cosmos; to a short antiquity of man, allowing it not to exceed twelve thousand five hundred years; to the theory of the "golden age," or a moral civilization in the early times; the lapse of man and the decay of human institutions; to a vindication of the Mosaic account of creation; to a safe interpretation of the Greek hades, and to the cosmic designs of Jesus Christ as the Saviour of men. It is impossible in this brief space more than to outline or suggest the trend of this great work. We have said enough if we direct the attention of scholars to it. It may provoke dissent, but if it promote an investigation of the questions involved in its discussions the aim of the author will have been accomplished.

Gospel Criticism and Historical Christianity. A Study of the Gospels and of the History of the Gospel-Canon During the Second Century. With a Consideration of the Results of Modern Criticism. By ORELLO CONE, D.D. 12mo, pp. 365. New York: G. P. Putnam's Sons. Price, cloth, $1.75.

The basal assumption of this book, that believers are averse to "criticism" while unbelievers appeal to it, is without justification in the facts, for conservative scholars are as diligent in the critical study of the Scriptures as those who accept the results of German rationalism. It is this attitude of the writer that compromises his work, which inclines in nearly every issue to the extreme view of critics. In his consideration of the autographs of the gospels he traces certain changes that have been

made by copyists, some of which were unintentional but others intentional, in order to serve a dogmatic purpose or make clearer the meaning of the passage. We submit that this conclusion is founded more on speculation than on obvious evidence, though it may be conceded that copyists and redactors may have occasionally introduced slight verbal alterations in the text. The author's account of the origin and formation of the canon is in general agreement with history as transmitted, and is apparently written in the spirit of judicial fairness which characterizes the greater portion of his work. The thought of a canon was scarcely possible in the apostolic age, and it is allowable that the apostles wrote only for their own times rather than for the future. It may not have occurred to them that they were chosen to write histories that should pass into the world's literature, and be regarded as the only sources of information concerning the origin of Christianity. The second century, however, discovered that the apostolic writings were fundamental; hence, with wise discrimination between such epistles as those of Polycarp and Ignatius and those of John, Paul, and others, the canon was formed. In this process of sifting and deciding some mistakes may have been made, but the judgment of the centuries has approved the results of the canon-makers. In the more particular discussions of the author relating to the synoptic problem, the fourth gospel, and the characterization of the tendencies and historic value of the gospels we discover his ability, together with the bias which is manifest in his method of investigation as well as in the results he feels bound to announce. He treats fairly the various hypotheses concerning the origin of the gospels, rejecting all except those that recent criticism has pledged itself to advocate. Admitting that the fourth gospel may contain a Johannine nucleus, he veers toward the belief that it is composite in structure, and is virtually the product of the "second quarter of the second century." The sum of his inquiry is that recent criticism accepts the gospels as histories, or that Christianity has an absolute historical foundation in the synoptic gospels; but it rejects doctrinal Christianity so-called, which had a later origin in the philosophies and systems of men. It divides between history and doctrine, pronouncing in favor of the one and against the other, forgetting that the two stand or fall together. It must also be added that in accepting historical Christianity criticism accepts only its natural or human side, and casts out the miraculous and the supernatural. If there exist a doubt in any mind as to the real purpose of gospel-criticism this book will dissipate it, and from this estimate of its contents it is accordingly recommended to believers in God's word.

The Peace of the Church. By WILLIAM REED HUNTINGTON, Rector of Grace Church, New York. 12mo, pp. 239. New York: Charles Scribner's Sons. Price, cloth, $1.25.

The value of this work depends upon the view-point of the author. Recognizing the divisions of Christendom and the sway of the denominational spirit, which is a hinderance to the unity of the Church, he undertakes to suggest a method of reconciliation which is both plausible and,

in some respects, advisable. No one denies the existing state of the Church; no one is happy over the sectarian hostility that prevails; and he does a good work who opens the way to a consideration of practical irenical views on the subject. As the author intimates, unity on the Roman Catholic conception of the Church is impossible; and equally impossible is it on the basis of a distinct and diversified denominationalism. One school of theorists may exalt too much the notion of ecclesiastical unity, and another may treat it with indifference or contempt; but the fact remains that a Church divided into hostile sections cannot execute the commission of the divine Master. Something should be done to correct the infirmities that exist and heal the divisive spirit in the "body of Christ." The author is interesting because he believes he sees the way out of the dilemma; but on examination we find the basis of union he proposes is nothing more or less than the protocol of the Lambeth Conference of 1888. In many respects the basis is exactly what it should be, being brief in form and undenominational in spirit. It accepts the Holy Scriptures as the sole and ultimate standard of faith; the Apostles' Creed as the baptismal symbol; the Nicene Creed as the sufficient statement of the Christian faith; the two sacraments—Baptism and the Lord's Supper—as instituted by Christ and to be administered in his words; and declares for the historic episcopate as the necessary centralization of power in the Church. The elaboration of these distinctive points constitutes the material of these lectures; and the author has certainly given his best thought to their preparation. With or without these discussions we hold that the urgence of the historic episcopate as a condition or basis of ecclesiastical unity is a mistake, and the Lambeth Conference blundered in proposing it. To many Churches this basis is as objectionable as the papal idea of unity. The one, in fact, is no better than the other, because both mean centralization. It is not, however, our purpose to discuss the broad question of unity, but to indicate the trend of the author's thought, and at the same time, while commending this book for its excellent spirit, to remind him that of all the Protestant denominations in this country his own has done more to promote division by its ideas of the episcopate than all the others combined, and that the sooner it conforms more to Protestantism and less to Roman Catholicism the sooner will the unity for which he pleads be realized.

The Psalms. A New Translation, with Introductory Essay and Notes. By JOHN DE WITT, D.D., LL.D., Senior Biblical Professor in the Theological Seminary at New Brunswick, N. J., and a member of the American Old Testament Revision Company. 8vo, pp. 325. New York: Anson D. F. Randolph & Co. Price, cloth, $2.

Inexpressibly valuable to the Christian Church is the Book of Psalms. Originally intended probably for use in worship, many of the psalms were written for other purposes, and the entire canonical collection really contributes more to the general spirit and character of religion than many other books in the Old Testament. It has been alleged that the Psalms

were not designed for instruction, but they are instructive on the most essential points of Christianity. Concerning the nature and person of God, our author pronounces it a text-book, and this in the face of the fact that many critics declare the absence of monotheism as a teaching in the psalms. In respect to the Messianic psalms he is explicit, especially sustaining the Messianic character of Psalm cx. As regards the organic unity of the book, he is careful in his hints, but leaves the impression that it may be demonstrated. And concerning the inspiration of the psalms he has no more doubt than he has of the inspiration of the gospels. As to essential points in the interpretation of the book the author is strictly evangelical, and brings them out in the strongest light. It is evident that he is not a mere philologist, studying the Hebrew and translating it in the most mechanical and grammatical way, but a devout believer in the spiritual inherency of the psalms, and is influenced by the faith of the Christian Church. It is this large view of the book that gives to his work a superior value, enabling him to explain the perplexing difficulty of the imprecatory psalms, and to discover the varied meaning of psalms not plainly Davidic or ritualistic. With his translation there may be occasion now and then for difference, since the Hebrew verb is sometimes difficult of adjustment, and the passing of one language into the poetry of another is more difficult than when translating prose. The spirit of the author's work is elevating, and the work itself is charming. He who reads it will be refurnished with spiritual equipment, and will fall back upon it for strength in the crises of the future.

The Highest Critics vs. the Higher Critics. By Rev. L. W. Munhall, M. A., Evangelist. 12mo, pp. 199. New York: Fleming H. Revell Company. Price, cloth, $1.

Though written for the masses, those scholarly professed gentlemen who are wandering in the wilderness of destructive criticism might find in this book a clew to an exodus into light and liberty. The author, devoted to evangelistic work, gives evidence of a profound searching of one of the great problems of modern times, and has prepared a work that will aid in stilling that sentimental doubt which in the beginning threatened to shake the foundations of religious belief. He has brooded over many writers on both sides of the question, and while drawing largely from them in support of his main propositions, he has presented arguments that bear the stamp of originality, and which must win the confidence of those who are open to instruction and conviction. The "highest critics" are Jesus Christ and the Holy Spirit, whom he freely quotes against the higher critics, whom he in general regards as the disciples of the Tübingen school. Supporting the doctrine of verbal inspiration with vigor, he passes to other items, condensing inspiration, facts, and arguments in the discussion of the Bible as a form of literature, and its relation to science, while specifically he declares for its ethics, the Messianic prophecies, and the integrity of miracles. In supplemental papers he renews the conflict over the Pentateuch and several other books of the Old Testament, con-

cluding in every case, both historically and scripturally, against the positions of the higher critics, and leaving solid ground for the feet of the believer. The book is a bomb thrown into the camps of doubters. Unpretentious, uncritical, it gains by direction, by *ad captandum* logic, and by the witnessing power of divine truth to its own origin and historical development, what merely speculative argument cannot overthrow. It deserves a wide circulation.

Mens Christi, and Other Problems in Theology and Christian Ethics. By JOHN S. KEDNEY, D.D., Professor of Divinity in Seabury Divinity School, Author of *Christian Doctrine Harmonized*, etc. 12mo, pp. 201. Chicago: S. C. Griggs & Co. Price, cloth, $1.

Though the six lectures composing this book are unconnected, each having a separate purpose, they are thought-provoking in the extreme, and instructive on new and bold lines of thought. It is evident that some conceptions hitherto regarded by the Church as fundamental and essential must be modified in order to harmonize the Scriptures with facts and rational possibilities. The writer is not a radical nor a subverter of doctrine, but an earnest and progressive student of history and revelation, grappling with difficulties in his researches with courage and patience, and accepting whatever conclusions the results of his inquiries may authorize. In his treatment of the doctrine of the kenosis, or the limitations of the knowledge of Jesus, he is judicial in statement, fearless in spirit, and, withal, scriptural, psychological, and rational in the various steps of his argument. The position that Jesus was under intellectual limitations because he was human, and because the divine in him was in bondage to the earthly condition, is forcibly stated and fairly sustained; and yet to accept its implications requires the abandonment of a long-cherished opinion which the Church has considered vital and essential. He is equally versatile in handling the "atonement," but does not relieve it of difficulties, and scarcely does more than entertain the reader. In discussing the possibilities of the future, as determining the mode of human moral activity, he exhibits the speculative or philosophical talent, opening to our contemplation a life of moral grandeur based on the development of sanctified human powers. It is a pleasure to accompany the author in these excursions to the borders of the great realm that lies beyond us. With equal sincerity, and in the scholarly spirit, he analyzes the functions of the Christian ministry, discusses the doctrine of a nature in God, and closes with profound deductions respecting the use of the imagination in dealing with Christian doctrine. The style is luminous, the tone elevating, the examination honest, and the conclusions in the direction of a modified Christianity. We do not intend, however, to characterize the lectures in detail, but to speak of them as a whole, and to commend them to earnest readers for their freedom from cant, their manifest sympathy with truth, their vigilance in detecting sophistry in accepted Christian views, and their devotion to the interests of all anxious-minded followers of Jesus Christ.

The Evidence of Christian Experience. Being the Ely Lectures for 1890. By LEWIS FRENCH STEARNS, Professor of Christian Theology in Bangor Theological Seminary. 12mo, pp. 473. New York: Charles Scribner's Sons. Price, cloth, $2.

Few departments of apologetics yield richer returns than the field of Christian evidences. In this conviction Professor Stearns has prosecuted the present series of lectures with an enthusiasm in harmony with their importance. The soundness of his fundamental positions will be easily granted. He is altogether in line with evangelical teachings in the claim that the institution of real Christian evidence is in the beginnings of personal regeneration, and its continuance in the subsequent experiences of the life of faith. His representation that the evidence of Christian experience is scientific and scientifically verifiable is also maintained with vigorous reasoning. Throughout his whole argument the recognition of the office-work of the Holy Spirit in the interpretation of divine truth is reverential, and altogether harmonious with New Testament teachings. As a whole, these lectures of Professor Stearns are not disappointing. In spirit he is safely orthodox, in fullness of scholarship and strength of presentation he has made a valuable contribution to the literature of Christian evidences.

The Being of God as Unity and Trinity. By P. H. STEENSTRA, D.D., Professor of Old Testament Literature and Exegesis in the Episcopal Theological School, Cambridge, Mass. 12mo, pp. 269. Boston: Houghton, Mifflin & Co. Price, cloth, $1.50.

The doctrine of the unity of God, so ably maintained in this book, rests upon scriptural and philosophical grounds. It is a doctrine of revelation and also of the reason. The doctrine of the Trinity, though confessedly a doctrine of revelation, and ultimately a doctrine of experience, is in the realm of philosophy a speculation. In his discussions Professor Steenstra has not advanced beyond others except, perhaps, in developing more clearly the speculative character of all reasonings on the colossal mystery of the Scriptures. Respecting the existence and attributes of the divine Being he is as forcible in statement as he is evangelical in faith. But whether he regards the Trinity as a scriptural doctrine or as an ecclesiastical dogma first formulated by the Council of Constantinople, A. D. 381, or in any other aspect, either addressing itself to consciousness, or faith, or reason, he brings up at the starting-point with few spoils from the long journey he has traveled in quest of truth. We do not intimate that his researches have been unfruitful or without benefit. He has stimulated inquiry and suggested new viewpoints of study, making the Trinity to appear as a possibility, if not a reality, even on its speculative side. But, like all writers on the subject, he soon gives evidence of limitations, and while working toward does not arrive at a comprehensive solution. In the present stage of human knowledge the mystery is too great for us; but wise men will work at it until the revelation will brighten with its own light, and satisfy the

intelligence of the race. The author has helped us to apprehend the incomprehensibility of a primary doctrine by the scholarly attempt he has made to clear it of some difficulties.

The Larger Christ. By Rev. GEORGE D. HERRON. Introduction by Rev. JOSIAH STRONG, D.D. 12mo, pp. 122. New York: Fleming H. Revell Company. Price, cloth, 75 cents.

It is no easy matter to apprehend the Christ in all his essential characteristics, or to know him as he is revealed in the gospels. Even in his revealed form he hides himself in flesh, and when he left the companionship of men he ascended in a cloud. Theology has added many misconceptions to gospel obscurities, making it all the more difficult to understand his teachings and to separate his ideals from mysteries. All feel more or less the necessity of clearer knowledge of Him who spake as never man spake, and we are thankful when one undertakes the task of bringing him into the light that is visible. The author insists that the discovery of Christ is the need of our times, and he calls upon theology to pioneer the Church into a broader realm of knowledge. While pleading for the larger Christ, the Christ of the gospels seems to grow larger, proving that as we attempt to grasp him he makes a revelation of himself and satisfies the aspiration. We note that the author posits growth in this knowledge upon the acceptance of certain principles in religion, as that innocence must suffer for guilt, and that self-denial is not only the condition of growth in righteousness, but also of that spiritual illumination which is necessary to take in Christ in his fullness. We are not impressed that he has stated all, or even the essential, conditions of growth in spiritual knowledge; for this knowledge, like any other knowledge, must be the result of observance of that law that underlies all knowledge. Knowledge is the result of an act of the intellect, and the first condition of spiritual knowledge is a study of the New Testament that contains it. Christ grows in us intellectually as we feed upon the word. Knowledge by prayer, by faith, by spiritual exercise, comes later; but knowledge through the truth is first in order and supreme. This is implied in this stimulating book, but not sufficiently emphasized. The knowing Christ in all his essentials is the problem of the Christian Church, and this book is in the right direction, stating the problem though not fully solving it.

The General Epistles of St. James and St. Jude. By the Rev. ALFRED PLUMMER, M.A., D.D., Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford. 12mo, pp. 476. New York: A. C. Armstrong & Son.

The juxtaposition of the epistles of James and Jude, since the one does not consecutively follow the other in the Scriptures, may seem at first arbitrary. That they are both found among the epistles called "Catholic," as being addressed to the universal Church, is, however, a bond of union sufficient in the judgment of Dr. Plummer to warrant their present association; and such a view removes the first sense of abruptness felt in the

unusual arrangement of the present volume. Bearing in mind that the authenticity and the authorship of any book included in the Scripture canon should logically precede the consideration of its contents, the author in the present instance first addresses himself to this task. Over his processes of reasoning we may not linger. Nor may we quote his conclusions except to say succinctly that in his view the author of the first epistle is James the Just, and the external evidence for its authenticity is found in its record in the Peshito; while the author of the second epistle is Judas, the "brother of James;" and the external evidence of its authenticity is found in its insertion in the Muratorian canon and the old Latin version. In the interpretation of the contents of both James and John the reader will find Dr. Plummer to be particularly felicitous. Under his discreet hand the practical and multiform precepts of James unfold themselves with new meaning, while the call of Jude to contention for the faith delivered to the saints sounds out as a clarion voice to inspire the modern memoirs of the Church. Sufficiently detailed for any work except an actual commentary, and bearing the undeniable evidences of erudition, the work will not be overlooked by those who have thus far availed themselves of the provisions of "The Expositor's Bible."

The Chalcedonian Decree; or, Historical Christianity Misrepresented by Modern Theology, Confirmed by Modern Science, and Untouched by Modern Criticism. By JOHN FULTON, D.D., LL.D. 12mo, pp. 213. New York: Thomas Whittaker. Price, cloth, $1.50.

This book derives its value from the view-point of the writer. Ancient church councils were held chiefly for the purpose of refuting heresy and giving to dogma a formal statement. The Council of Chalcedon, which met A. D. 451, united the definitions of the Councils of Nicea and Constantinople, and regarded them as sufficient testimonials to the virtue of the ecclesiastical system of doctrine it finally adopted. Dr. Fulton in this volume undertakes to establish that the decree of Chalcedon is representative of the essential facts and teachings of Christianity, and that it should be accepted as the sufficient basis for the unity of Christendom. He admits that it embodies no theories of inspiration, predestination, soteriology, spiritual operation, sacramental grace, or eternal judgment, apparently emphasizing its value from its omissions rather than its declarations. The decree evidently is as negative as it is affirmative, and in these days, when simplicity is demanded, it finds favor. In his investigations from this stand-point he finds that the higher criticism leaves untouched the principal tenets of the Christian religion; but he admits that there is nothing in the decree in opposition to its destructive tendencies. While, therefore, he ably defends the early creed, as representing essential Christianity, he also unwittingly exposes its weakness and limitations, which render it unacceptable for the purpose he has in view. He writes with discrimination, interpreting the decisions of the council with fairness and clearness of judgment, but, like all writers who seek to promote the organic union of Protestant religious bodies on a single compact, he omits the difficul-

ties and magnifies the importance and availability of the project. This is not a defect of the author or of the book, but a natural result of the view, which will finally be superseded by one of more generous provisions. In itself the work is of rare ability and suggestive of important considerations.

The Light of the World; or, The Great Consummation. By Sir EDWIN ARNOLD, K.C., I.E., C.S.I., Author of *The Light of Asia*, etc. 12mo, pp. 286. New York: Funk & Wagnalls. Price, cloth, $1.75.

The fame of Sir Edwin Arnold as a poet is secure. Whether he writes with the so-called inspiration of poets or as an artistic exercise the achievement is the same in character and as enduring in result. When he wrote *The Light of Asia* Gautama was his hero or ideal, but it is still in dispute whether he was an historical personage or a mythical figure. In writing *The Light of the World* he chooses the matchless and historical Christ as his ideal teacher and example, gaining in choice of subject as he improves in elevation of style and reverence of feeling. By some the poem will be read as a poem, with critical judgment, with artistic taste; and that it may be estimated in a literary sense it must be read as poetry. Others will read it in forgetfulness of its poetic form, and absorb only its inherent sense, in which is hidden the germ-thought of the Messiah. It is not the lines on Bethlehem, or Mary Magdalene, or the recasting of parable, that will most interest the reader, but the whole poem as the expression of a great truth. One feels from page to page the glow of the poet, but still more the dawning of the Light of the World. The poem is a mixture of truth and fancy: its truth is derived from the gospels, its fancy is the beautiful product of the poet's mind. Such a work stands alone and has an independent value.

Fact and Fiction in Holy Writ; or, Book and World Wonders. By Rev. J. HENDRICKSON MCCARTY, M.D., D.D., Author of *Two Thousand Miles Through the Heart of Mexico*, etc. 12mo, pp. 348. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Some books, without close logical arrangement or evident purpose, are nevertheless valuable as setting forth in a cursory way the consistency of the Scriptures and the merits of the Christian system. Dr. McCarty seems to have produced such a volume in the present instance. Confining his notice to the books of Nature and Scripture, "which God has written for our instruction," he has employed the wonders in the first department to justify the seemingly incredible statements of the written word. Within the limits that the analogical argument is of value the reader will find in such a comparison a satisfactory and even joyful confirmation of his faith. The vivid if discursive method which Dr. McCarty has employed in his collation of the marvels in nature and in human life also gives a fascinating quality to his book, and particularly adapts it to the uses of the miscellaneous reader.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Spirit of Modern Philosophy. An Essay in the Form of Lectures. By JOSIAH ROYCE, Ph.D., Assistant Professor of Philosophy in Harvard University. 8vo, pp. 519. Boston: Houghton, Mifflin & Co. Price, cloth, $2.50.

Though philosophy is treated in this book in its truest sense the author aims to give it a practical value, which is a commendation that works on abstract subjects do not usually possess. Within the limits of his purpose he is sufficiently speculative and technical; but at the same time he invests the Kant philology, the doctrines of the romantic school, and the moral order of idealism with a reverential charm by its application to human life. In his discussion of thinkers and problems he portrays Spinoza, Kant, Fichte, Hegel, and Schopenhauer, evolving their differences and their specialties; but it is difficult to determine whether he is more skillful in portraying character than in enouncing doctrine, so carefully wrought out is the work. We feel relieved when he advances from Spinoza to Kant, but we also feel that too much is attributed to Kant, who, though he settled some things, involved fundamental religious notions in doubt and proposed a theory of knowledge that has strengthened agnosticism in its warfare against Christianity. In his treatment of the rise of evolution, in which Mr. Spencer appropriately figures, the author follows a natural order, regarding it as the outcome of all that preceded it. While the first part of this work is interesting and instructive we find in the second part, in which suggestions of doctrine are the subjects of study, the evidence of a genuine philosophical sense and of fine literary taste in the author. In the first part he goes over familiar ground and deals with facts; in the second part he is reflective, original, and independent. In the one he flies near the ground, in the other he soars skyward. It is not his application of evolution to nature that is all-absorbing, but the conception of nature in its paradoxical relations; and so his study of the inner world would be barren of results if he had not advanced an interpretation of its meaning. He also rises to the demand involved in the problem of physical law and freedom, and surveys the influence of optimism and pessimism as doctrines with a masterly hand. The book commences well, though the modesty of the author almost depreciates it, and grows in interest with every succeeding chapter, reflecting in its total teachings, as well as any book lately written, the spirit of modern philosophy.

The Divine Comedy of Dante Alighieri. I. Hell. Translated by CHARLES ELIOT NORTON. 12mo, pp. 193. New York: Houghton, Mifflin & Co. Price, cloth, $1.25.

The great poems of the world which were originally composed in a foreign tongue will never lack for translators and commentators. In a sense the work of such scholars is necessary, since the hidden beauties in the original versification are thereby disclosed or new shades of teaching brought forth. The sublimities of the *Iliad*, the *Æneid*, and *Faust* have thus been discovered to the English student or are yet to be revealed.

Similar to these instances is the case of the *Divine Comedy*, whose rank is indisputed in poetic literature. The present English version by Mr. Norton does not, as a consequence, enter a field which is free from competition. Already many translations, particularly in verse, have been issued, whose merits are neither inconsiderable nor obscure. The excellence of the present version lies, however, in its prose form. Although Dr. John Carlyle, Mr. Dugdale, and Mr. Butler have previously issued prose translations of portions or the whole of the *Divine Comedy*, there would still seem to be room for Mr. Norton's work, with the excellences which he believes himself to have incorporated therein. As to the method of translation observed, he seems on the one hand to have sought for literalness and on the other to have avoided that undue regard for words and phrases which is servility. As to the allegorical character of the poem, his prose translation is surely helpful in bringing into prominence its deeply hidden teachings on the destinies of human life. We are furthermore impressed in Mr. Norton's version with the prime peculiarity of Dante in the reality of his characters. So do some of the great personages of history move again upon the stage in continued and conscious personality. The *Divine Comedy* should, in a word, have new readers as a consequence of this late translation and its accompanying volumes.

The New York Obelisk. Cleopatra's Needle, with a Preliminary Sketch of the History, Erection, Uses, and Signification of Obelisks. By CHARLES E. MOLDENKE, Ph.D. 8vo, pp. 202. New York: Anson D. F. Randolph & Co. Price, cloth, $2.

The study of Egyptian obelisks carries one into ancient history, and reveals a civilization that had elements of strength and some of the virtues that have adorned all the ages. They introduce us to the hieroglyphic writing, the civil, military, and religious customs of the people, and the literary aspirations of a small class of men who, in their measure, were statesmen, scientists, and artists. The author has mastered his subject, which, with its difficulties, was larger than the size of his book would indicate. He first attempts to furnish a brief history of the obelisks that have been transported to European countries and of those that remain in Egypt, giving their forms, name, dimensions, and material, and, withal, interpreting their uses. Of great interest to American readers is the account of the removal of Cleopatra's Needle to New York, with its inscriptions and interpretations. The hieroglyphs are translated and Egyptian customs reproduced. In many respects it is a book of science, language, religion, and history combined, with no omission of details, but with a complete representation of the great "wonder" as it stands in the New World.

Studies in the Wagnerian Drama. By HENRY EDWARD KREHBIEL. 12mo, pp. 198. New York: Harper & Brothers.

Of the modern great composers Wagner especially needs an interpreter. His frequent defiance of the long-established musical standards, his re-

markable originalities, his constant solecisms in composition, have heretofore been so many sufficient reasons for the voice of criticism. As in the case of other great geniuses who have suffered reproach from their age, it remains for the following generation to give Wagner his full meed of honor. Such is surely the intent of Mr. Krehbiel's volume, and we are indebted to him at the outset for his definition of Wagner's specific purpose. To say that he did not aim to reform "music in general," but merely the opera, is to so elucidate the work of the unique composer as to clear away many grounds for misconception. It is in a specific sense that Wagner's phrase, "the art-work of the future," consequently has its application. Following this initial and necessary explanation, Mr. Krehbiel has traced the mythological and legendary basis of Wagner's works, analyzed his portrayal of the human passions, and prosecuted the discussion of his technique with a fullness that is equal to its general readableness. The novice in musical affairs may thus come to an intelligent understanding of Wagner's great works, like "The Niblung's Ring" and "Parsifal," and may realize the composer's rank among great musicians. It would not be expected that Mr. Krehbiel, with his great reputation for musical criticism, would consent to send forth an indifferent book upon the present subject. Honesty of purpose and breadth of view join with his reverence for the composer, and furnish a volume of much merit as the result.

A Homeric Dictionary. For Schools and Colleges. Based upon the German of Dr. GEORGE AUTENREITH. Translated by ROBERT P. KEEP. Revised by ISAAC FLAGG. 12mo, pp. 297. New York: Harper & Brothers. Price, cloth, $1.10.

No more can Homer be read satisfactorily without a dictionary than Carlyle, Macaulay, or any great writer. Unlike others, however, a dictionary of his own words is a necessity to rapid reading and a clear understanding of what he has written. This great want is furnished in the small volume originally projected by a German scholar, but revised and improved by American linguists. It takes the place of the old bulky lexicons, which are for general use, and is so compact in its matter and so convenient in its arrangement as to quickly aid the student of Homer's writings. This book has been in use for fifteen years, and has stood the test of scholars in their various approaches to Grecian literature. In its present form it is most desirable, because it is intrinsically most valuable.

Selections from Lucian. Translated by EMILY JAMES SMITH. 12mo, pp. 287. New York: Harper & Brothers. Price, cloth, $1.25.

Various opinions and criticisms have been expressed from time to time as to the literary merit of Lucian, and especially as to his attitude toward Christianity. He lived when the Roman empire produced great men, but he was never regarded as being on a level with the most brilliant writers of his age, though he occupied a higher position than the average essayist. He was not a scientific thinker, and though he was an enormous reader he

did not assimilate perfectly what he read, nor display that profound scholarship that his opportunities afforded. He was a clever writer, discriminating in the choice of subjects, and fascinating in style. He certainly did not avow faith in Christianity, but he contributed to the popular respect it attained in his day. In the translations making up this book he is represented in his intellectual temperament and moral inclinations, the selections being admirably suited to reflect his idiosyncrasies and the literary tastes of the times. He carries us back into the old Roman period, but is none the less interesting because the chit-chat is philosophical and his inquiries are chiefly with reference to practical life. The book may be read with profit.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Discovery of America. With Some Account of Ancient America and the Spanish Conquest. By JOHN FISKE. In two volumes. Vol. I, 12mo, pp. 516. Vol. II, 12mo, pp. 631. Boston: Houghton, Mifflin & Co. Price, cloth, $2 per volume.

Of living American writers perhaps no one is so fully equipped for the discussion of the great subject of the discovery of the New World as the author of these splendid volumes from the press of Houghton, Mifflin & Company. He brought to his task no narrow or partisan views, nor was he swayed in his investigations by the prejudices of former writers; but on the contrary pursued an independent course, searching, comparing, and, so far as data were obtainable, comprehending all the various phases of the problem. This at first led him away from America and far into the past. He studied the prehistoric ages; he sifted the history of the barbarous peoples who inhabited Europe before civilization reformed them; he fixed his thought upon aboriginal America, finding in its institutions, laws, and customs the counterpart of the savage tribes of Europe, and a reflection of the social life of the old Roman empire; he hung old maps on the walls of his study and communed with old navigators long dead, ascertaining their plans, the extent of their knowledge, and the motives of geographical conquest. In this spirit of a broad and generous survey of the world's past, including many nations, many movements, and many men, he prosecuted the subject to a conclusion, furnishing a trustworthy, entertaining, and valuable history of the work of Columbus, and of the pioneers in commerce and international unity. In the first volume he elaborates ancient America, sketches pre-Columbian voyages, indicates the relations between Europe and Cathay, traces the search for the Indies by the Eastern route and then by the Western or Spanish route, culminating in the stupendous discovery of America by Columbus. In the second volume he portrays voyages to America, discusses the naming of the continent, describes the conquest of Mexico and Peru, and sums up the vast enterprises in this hemisphere during the last two centuries in a section marvelous for compactness of substance, virility of expression, and captivating power of its conclusions.

Though many writers have essayed this task, no one eclipses Professor Fiske; though many volumes have appeared covering portions of this field, few may be compared with these—full enough to satisfy the closest student, reliable enough to be accepted as the chief authority.

The English Constitution. By EMILE BOUTNEY. Translated by ISABEL M. EADEN. With an Introduction by Sir FREDERICK POLLOCK, Bart., M.A., Professor of Jurisprudence, Oxford. 12mo, pp. 212. New York: Macmillan & Co. Price, cloth, $1.75.

Professor Pollock pronounces in favor of this work because it clearly presents the development of the social and economic forces in English society which finally required and secured the solid parliamentary system of English government that is, in some respects, a model, and the wonder of mankind. This, however, is not the view-point of the French author, nor the chief feature of his interesting volume. He takes issue with Professor Freeman, Gneist, and others, who hold that the English Constitution, so-called, is but the development of primitive Anglo-Saxon elements, which the epoch of the eleventh century invigorated rather than modified or extinguished. According to this view English society is an evolution from primitive tendencies, and is purely ethnical in its sources. On the other hand, Boutney holds that the year 1066 marks a break with antecedent conditions, and inaugurates a new political idea; that under the Tudors political institutions, with their political principles, took shape and constituted the factors of government; and that the subsequent political evolution was historical and not ethnical. On this basis, in the author's opinion, the whole structure of parliamentary government rests, and he carries on his investigations in accordance with it. The differences between Freeman and Boutney are transparent, but neither view excludes the other. Later in the study of history a writer may appear who will combine the historical and ethnical bases, showing that taken together both writers are right, but taken separately each is weakened by limitations. Boutney's theory of the origin of the political institutions of England seems to be supported by the progressive character of events and epochs from the eleventh century, including the establishment of the peerage, the decay of the feudal system, the fall of the Romish Church, the aggressions of the yeomen, the powers of the landed gentry, the rule of the oligarchy, and the completion of the parliamentary system. The author does not write as a theorist but as a student of history, and gains the reader by his method. The book is superior in literary style, in the treatment of its subject, in the catholic spirit of interpretation, and in its power to excite to further investigation.

Julius Cæsar and the Foundation of the Roman Imperial System. By WARDE FOWLER, M.A., Sub-rector of Lincoln College, Oxford. 12mo, pp. 389. New York: G. P. Putnam's Sons. Price, cloth, $1.50.

Some men grow greater with the centuries. Their agency in the furtherance of jurisprudence, government, and civilization has been so important

as to relate them not only to all contemporaneous life but to every subsequent century and nationality. Their lives, like that of Cæsar, are consequently a perpetual study, yielding beneficial lessons to each successive generation. It must not be thought that Mr. Fowler, in the case of the illustrious Roman, has enjoyed the advantage of newly discovered historic data. Since the written words of any biographical subject are, however, of presumable value, as unfolding his hidden motives of conduct and as illustrating the circumstances of his times, the author's resort to "Cæsar's own writings" is particularly fortunate. With these personal documents as the basis of his treatment Mr. Fowler repeats the oft-told yet always fascinating story of Cæsar's career. As a youth of promise, as questor, pontifex maximus, pretor, and consul, as invader of Germany and Britain, Spain and Africa, and as dictator for life, he passes before us in the majesty of one of the world's greatest spirits, born for domination. We must be grateful for such an unfolding of Cæsar's personal character as accompanies the review of the concrete events in his life, discovering to us such qualities as his imperious will, his alertness to seize opportunities, his subordination of men, and his mastery of unfavoring circumstances. To show the relation of Cæsar to subsequent European history is the author's ultimate purpose, which must be borne in mind for a correct understanding of the volume, and, remembering this, "the history of the civilized world" becomes the subject of the reader's study. Mr. Fowler has written a life of Cæsar which differs from that, for instance, of Froude; he has, nevertheless, given a personal interpretation to the greatest epoch of Roman history, and has added an important volume to the series on the "Heroes of the Nations."

Letters of Samuel Johnson, LL.D. Collected and Edited by GEORGE BIRKBECK HILL, D.C.L., Pembroke College, Oxford, Editor of *Boswell's Life of Johnson*. In Two Volumes. Vol. I, October 30, 1731–December 21, 1776. 8vo, pp. 423. Vol. II, January 15, 1777–December 18, 1784. 8vo, pp. 476. New York: Harper & Brothers. Price, cloth, uncut edges and gilt tops, $7.50.

Epistolary literature is not always entertaining or profitable. The incorporation of personalities and localisms which do not interest contemporaries, and with which succeeding generations are even less concerned, makes too many printed letters unattractive. The disclosure of private affairs to the public gaze in these publications seems also rude and repelling; the often narrow views of life expressed are misleading; and the frequent habit of moralization discoverable in these communications is depressing. Yet there are notable exceptions to this rule on the part of divines, authors, warriors, statesmen, and reformers, which have immeasurably enriched the fund of biographic and historic literature, and which will always rejoice the heart of scholars. It also goes without discussion that the present correspondence of Dr. Johnson must be included in this exceptional list. That he was an unwilling correspondent adds to rather than detracts from the value of his letters. Epistles did not fall from his pen on every casual occasion and addressed to every chance

acquaintance. Of his disrelish for this class of composition we find him saying to Dr. Taylor in 1756: "I know not how it happens, but I fancy that I write letters with more difficulty than some other people who write nothing but letters; at least I find myself very unwilling to take up a pen only to tell my friends that I am well; and indeed I never did exchange letters regularly but with dear Miss Boothby." Of similar sentiment, also, were his later words to Boswell: "I love to see my friends, to hear from them, to talk to them, and to talk of them; but it is not without a considerable effort of resolution that I prevail upon myself to write." Such an unwilling and relatively infrequent correspondence perhaps discovers more thoroughly the real man with his weaknesses and strength. To even casual readers of the present volumes he seems far from a shadowy character of history. In his disposition to play the rôle of an oracle, his brusqueness of manner, his oddities and boorishness of habit, his sometimes cynical utterances, and his repelling physical appearance, the world has never known but one Dr. Johnson; and very vividly does the strange figure of the great *litterateur*, critic, and philosopher stand out in these pages of his correspondence. Were no other result accomplished than this new emphasis upon the personality of the great English celebrity the work of Dr. Hill in the present compilation must be reckoned a success.

But the volumes are also valuable as throwing light upon the times in which Dr. Johnson lived. All that the earlier part of the eighteenth century was, in its literary impulses and inspirations, its London society, its social and political ambitions, the historic student has already learned. But the importance of this pregnant period, as viewed from almost every stand-point, receives fresh enforcement from the side-lights which these Johnsonian letters throw upon their times.

It must not be overlooked, besides, that various letters of Dr. Johnson heretofore unpublished now contribute more or less information concerning the man and his times. Dr. Hill informs us in his preface that as the result of his assiduous search at least twenty-three of the one hundred and eight letters written to Mr. Taylor are here published which have probably never been in print before. In his eager search for letters the compiler has examined hundreds of auctioneers' catalogues, in the Bodleian, with laborious care. As a consequence of all this, it is possible that so complete a collection of Johnsonian correspondence has never before been edited. In their study the reader will rejoice that some great men, as well as many small ones, have left an epistolary literature as a legacy to the world.

Viscount Palmerston, K.G. By the MARQUIS OF LORNE, K.T. 12mo, pp. 240. New York: Harper & Brothers. Price, cloth, $1.

The private life of many leaders in Church or State is obscured by their public services; and in their biographies it is reckoned more important to recount their official successes than to tell the story of their personal virtues and domestic habits. One will thus fail to find in the present work any

large sketch of Viscount Palmerston as a man. With such brief notice of his boyhood, education, and eighty years of life as is neccessary to the continuity of the biography the author has chosen rather to write of Viscount Palmerston in such official relations as secretary of war at the early age of twenty-five, foreign minister, and prime minister of the crown. Having had access to many of the private documents of Viscount Palmerston the Marquis of Lorne has enjoyed an exceptional opportunity for portraying the varying phases of English politics throughout the present century. Whoever wishes to study such affairs in detail, from the standpoint of a chief participant therein, and a director of many important public acts, will do well to consult these published papers of the great prime minister.

The Boy Travelers in Northern Europe. Adventures of Two Youths in a Journey through Holland, Germany, Denmark, Norway, and Sweden, with visits to Heligoland and the Land of the Midnight Sun. By THOMAS W. KNOX, Author of *The Boy Travelers in the Far East*, etc. 8vo, pp. 531. New York: Harper & Brothers. Price, cloth, $3.

Under the guise of an interesting story, wherein the two lads of previous volumes are still the principal characters, Mr. Knox continues his descriptions of European countries. Although he will claim no particular originality for the method which he follows there are perhaps few better instances of this order of treatment than the series he has issued. Both narrative and history are therein so happily blended that the purposes of entertainment and instruction are alike subserved, and the supreme purpose of the author thus secured. In the present volume the same carefulness of treatment is seen as in previous numbers of the series. We are impressed by the representation of Mr. Knox that he has constantly aimed to secure "historical and geographical accuracy," and with this carefulness in mind are particularly attracted by the descriptions of topography, scenery, customs, and commercial habits which are interspersed with the ordinary tourist's experiences. Heligoland, Sweden, and Norway are the noteworthy lands visited by the "boy travelers" in the present instance. We particularly commend the volume to youthful readers.

A Winter in India and Malaysia Among the Methodist Missions. By Rev. M. V. B. KNOX, Ph.D., D.D. With an Introduction by Bishop JOHN F. HURST, D.D., LL.D. 12mo, pp. 306. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.20.

Were this volume only the record of a casual tourist's experiences in the Orient it would yet have its place among current books of travel. Dr. Knox has journeyed with open eyes among the wonders of the East, and with a scholar's skill has recorded that which is most entertaining and important. When it is remembered, besides, that his journey was made with Christian purpose, and that his book has been written in the interest of missions, his publication takes on a new importance. From Bombay to the Himalayas, and throughout Malaysia, he sets forth with perspicuity the status and the promise of Methodist missionary work, intermixed

with important topographical, climatic, and social statistics. The reader will find in the work a bird's-eye view of Indian life so clear that little is lacking for ordinary use. The book should be gratefully received by all friends of missionary work.

Robert Carter: His Life and Work. 1807–1889. 12mo, pp. 250. New York: A. D. F. Randolph & Co.

The biographies of good men are rich in lessons of instruction and encouragement to those who would do well. No one can read the life of Robert Carter without feeling the inspiration of his noble career. Of humble Scottish birth, the ample scholarship and the business position which he attained are a pledge of what may be accomplished through unflagging industry. His usefulness in society, his Christian stalwartness, and his rare consecration to the many interests of the Church are additional features of this biography which inspire the reader. The simplicity of the narrative, as if in keeping with the freedom of Mr. Carter's life from show and pretense, is one of its charms. As an incentive to honest and earnest living the book is a gem among recent biographies.

MISCELLANEOUS.

The Preacher and His Models. The Yale Lectures on Preaching, 1891. By the Rev. JAMES STALKER, D.D., Author of *Imago Christi*, etc. 12mo, pp. 284. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.50.

The sublime nature of the ministerial office gives appropriateness to the rapidly growing literature upon pulpit and pastoral methods. As a result of the establishment of lecture courses in our theological seminaries under the conduct of the great preachers of the times this literature is particularly increasing. The Lyman Beecher course at Yale has hitherto been unusually prominent in the employment of such great divines as Bishop Simpson, Dr. John Hall, Phillips Brooks, and Dr. Dale, and in the subsequent publication of their addresses; to which series of instructions is now added the nine lectures of James Stalker, D.D., of Glasgow, Scotland, delivered in 1891. Although it has not been possible for the speaker to avoid the ground already traversed by his predecessors, he has, nevertheless, so put the stamp of his personality upon his addresses as to give them worth and charm. Whether he speaks of the methods of pulpit preparation, the value of pastoral work, or the necessity of personal goodness on the part of the Christian minister, his words have the quality of mature wisdom. It is interesting to notice that five of the nine lectures herein included were redelivered on the Merrick Foundation, at the Ohio Wesleyan University. None who are in the beginning of the Christian ministry can make a mistake in reading such counsels as Dr. Stalker has given.

The Financial History of Massachusetts. From the Organization of the Massachusetts Bay Company to the American Revolution. By CHARLES H. J. DOUGLAS, Ph.D., Seligman Fellow in Political Science, Columbia College.

This paper treats of the status of Massachusetts under the British crown, involving an inquiry into its early history, with details pertaining to taxation, currency, the lottery, and official position that is valuable in itself, and will instruct the future historian of the period. It is a preliminary paper, preceding the author's promised studies of the financial history of New England from the earliest settlement to the present time.

Lyrics. By CORA FABBRI. 12mo, pp. 162. New York: Harper & Brothers. Price, cloth, $1.50.

Genuine poetry, like nature's flowers, has the merit of a perpetual fascination. These "Lyrics" minister to the poetic instinct in the human breast, and must partake of the spirit of true lyrical composition. They were born of chastened imagination, a refined culture, and the pathetic sentiment. No one is without charm, and many hold the reader under the spell of an enchantment. Few trail to any length; and the shortest embodies an idea. It is not a book of fancies, or rhapsodies, or mechanical sonnets, but it contains the flower of pure, tender, human thought, the fragrance of which is inbreathed, while its words win the mind and suggest flights into an ideal world.

Ruth the Gleaner and Esther the Queen. By WILLIAM M. TAYLOR, D.D., LL.D., Pastor of Broadway Tabernacle, New York, Author of *David, King of Israel*, etc. 12mo, pp. 269. New York: Harper & Brothers. Price, cloth, $1.50.

For Christian readers a particular charm will ever surround the stories of Ruth and Esther among Old Testament heroines. Their graces of character, no less than their relation to later Jewish history, give a particular interest to the study of their experiences. The juxtaposition of their stories is here made by Dr. Taylor on the ground of a "certain link of association between them, inasmuch as the Book of Ruth describes the experiences of a Gentile widow in the midst of Jewish surroundings, and the Book of Esther describes those of a Jewish orphan in a Gentile city." Like the previous volumes of the author, in the series on Bible biographies, the present book is well made. To the fullest information that careful scholarship may gather upon the times of Ruth and Esther is added a spirituality of treatment and a skill in drawing practical lessons on Christian service which make for the benefit of the reader.

Christian Thought in Architecture. By BARR FERREE. A Paper Read before the American Society of Church History at the Fourth Annual Meeting, Washington, December 30, 1891.

The author's aim is to show that religious ideas influenced Christian architecture, temples, tombs, dwellings, and public monuments. He is too brief to be specific, but his generalizations are comprehensive, and the paper is worthy of the preservation it has in its present form.

Studies in Bible and Church History and Doctrines. Prepared for the use of Epworth Leagues. By Rev. L. F. YOUNG, of the Cincinnati Annual Conference of the Methodist Episcopal Church. With an Introduction by Rev. J. F. MARLAY, D.D. 16mo, pp. 96. Printed for the author by the Western Methodist Book Concern, Cincinnati. Price, cloth, 40 cents.

In its primary purpose to increase the love of the membership of the Epworth League for the word of God this hand-book is to be commended. Its catechetical form covers a wide range of topics; it is also thoughtfully arranged.

Prayer: Its Nature, Conditions, and Effects. By C. A. VAN ANDA, D.D. 16mo, pp. 137. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 45 cents.

The small size of this publication does not measure its worth as a treatise on Christian petition. In spirit it is devout, yet sufficiently philosophical. In scope it so covers the whole ground of the necessity, the conditions, and the effectiveness of prayer as to leave little unsaid. As a hand-book on the general subject its effect must be stimulating to Christian faith.

How to Mark Your Bible. By Mrs. STEPHEN MENZIES. Prefatory Note by D. L. MOODY. 12mo, pp. 175. New York: Fleming H. Revel Company. Price, cloth, 75 cents.

The custom of Bible-marking, if sometimes faulty in execution, is in the main commendable from the spirit which prompts the practice. Thereby, we cannot doubt, a broader knowledge of the Scriptures is gained by the ordinary reader, and Christian living favorably influenced. As to the methods of Bible-marking in vogue much probably depends upon the individual reader. Yet the present suggestions of Mrs. Menzies are not to be overlooked. She has evidently been a careful student of the word, and in her practice of "Railways," marginal references and notes, gives useful suggestions to those who have not already adopted a personal and more satisfactory method.

Aleph the Chaldean; or, The Messiah as Seen from Alexandria. By E. F. BURR, D.D., LL.D., Author of *Ecce Cœlum, Pater Mundi*, etc. 12mo, pp. 413. New York: Wilbur F. Ketcham. Price, cloth, $1.75.

The reader will find this an historical romance. The young Aleph is at the forefront among the characters of the story; Alexandria in Egypt is the scene; Christ, the Messiah, is the object of search. Dr. Burr has written with his accustomed vigor and intelligence. There is much in his romance to commend it to the student of the Messianic times.

Christian Thought in Architecture. By BARR FERREE. A Paper Read before the American Society of Church History at the Fourth Annual Meeting, Washington, December 30, 1891.

The author's aim is to show that religious ideas influenced Christian architecture, temples, tombs, dwellings, and public monuments. He is too brief to be specific, but his generalizations are comprehensive, and the paper is worthy of the preservation it has in its present form.

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J. W. MENDENHALL, D.D., LL.D., Editor.

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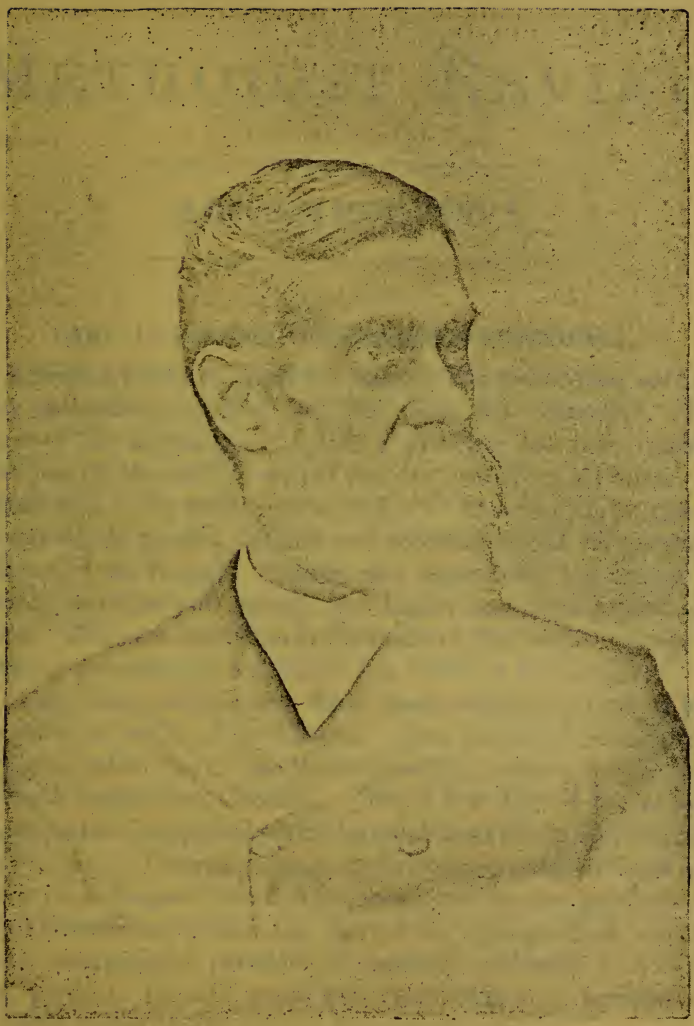

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SEPTEMBER, 1892.

ART. I.—JAMES WILLIAM MENDENHALL.

ANOTHER prince in Israel has fallen. The methodical, earnest, and enthusiastic student has laid aside his researches. The voice of the scholarly and spiritual preacher has been hushed. The pen of the skillful writer has dropped from his hand. A nature rich in its endowments, richer in its acquisitions, ripe in its developed powers, definite and commanding in its purposes, intense in its thought, feeling, and aspirations, has ceased its earthly activities and passed into higher and more potent relations. The hero has fallen in the midst of the battle. A day of singular promise and brightness has ended at its meridian.

In the last quadrennium death made saddening inroads into the editorial ranks of the Church. Drs. Bayliss, Krehbiel, and Fry were taken away when their ripened experience and matured strength seemed most needed. Only a few days of the present quadrennium had passed when the incumbent of the first editorial position in the Church yields to the withering touch of death and joins the colleagues that had preceded him to the spirit-world. The Church keenly feels the loss of its distinguished servant, and a multitude of parishioners, readers, colaborers in service, and personal friends weep with the wife, son, parents, and brothers whose hearts cry out from the depths.

James William Mendenhall was born in Centerville, Montgomery County, O., November 8, 1844, and died in Chicago, June 18, 1892, in the forty-eighth year of his age. His parents are Elijah and Mary A. Mendenhall, who still survive him, and live in Indianapolis, Ind. They have been honored and

useful members of the Methodist Episcopal Church for more than fifty years. There were born of these parents four sons, James being the second in order of birth, but the first to break in death the family circle. The father and the three surviving brothers are all practicing physicians, and are men of recognized ability and skill in their chosen profession.

Dr. Elijah Mendenhall was born in Preble County, O., in 1816. He was by birthright a Quaker, or Friend, and belonged to the sixth generation from John Mendenhall, who came from England to America in 1685. The generations intervening between John and Elijah were steadfast in the Quaker faith, and the latter was the first of the long line to seek a home in another communion.

The mother was born in Covington, Ky., in 1819. She is the daughter of Samuel Graves, a Virginian by birth and education. Her ancestry were Methodistic for several generations.

James's childhood was spent in the Miami Valley. The father's professional duties and pecuniary investments led him to change several times his residence during the elementary school life of his children. In 1856 he moved to Hamilton, O., whose city and academic schools proved a great incentive and encouragement to James. In the city schools he attained marked proficiency in the common branches and algebra. In a private academy he began the study of the foreign languages and the higher mathematics.

While in the academy at Hamilton, however, although at the head of his classes, he became dissatisfied with the nature and degree of progress made. His ambition outran his achievements. His eager mind and clear insight detected the imperfection of his acquisitions and the lack of power to apply the principles or theories he had learned.

The father, realizing the need of greater educational facilities for his sons, moved to Delaware, O., in 1860, and placed them in the Ohio Wesleyan University. When James entered college he was nearly sixteen years of age. He received the degree of bachelor of arts in 1864, when not yet twenty years of age. His private journal bears testimony to the fact that his college life was a perpetual delight to him. He says, "It was interesting from the beginning to the end, and very profitable." It seemed to him like a beautiful poem in four parts, each

intensifying his enthusiasm and enjoyment. His already well-formed habits of study, quick perceptions, phenomenal memory, and absorbing application placed him among the most successful in his classes. When graduation came his mental discipline and scholarship were equal to those of our best students graduated several years later in life. His college life was a model of method, fidelity, and industry. His duties were never a task, but always a privilege; never were allowed to lag; were never made secondary, but were always anticipated and promptly performed.

His education was symmetrical. In his tastes he was partial to some departments of study, but having determined to excel in all he gave to each like attention. In the second year of his college life he joined a literary society. He selected the one that regularly required the most work of its members. When the performance of forensic duty confronted him, however, he suffered for a time most severely from fear and a consciousness of poor preparation; but, stimulated by an inward faith and by parental counsel and sympathy, assurance erelong took the place of fear. In time he became very fond of argumental contests, and in his society developed a spirit which he never lost. His success in debate was recognized by his fellow-students, and he was more than once honored by the special appointments he received.

In habits of work, purity of purpose, symmetrical discipline, varied acquisition, and enthusiastic devotion his college life was a preparation for and a prophecy of the honorable, useful, and distinguished career he has made.

Immediately after graduation he went into the service of the Christian Commission, and spent the summer months of 1864 in the central South.

In the fall of 1864 he was received on trial into the Cincinnati Conference, and was successively appointed, as junior preacher, to Concord, Camden, Centenary, and Madisonville Circuits. Upon each appointment he was well received, popular with the people, and influential in preaching and in pastoral visitation.

While on Madisonville Circuit he was invited to take the presidency of Fremont Collegiate Institute, located at Sidney, Ia. After consulting his presiding elder, Dr. (now Bishop) Walden, and Bishop Clark, he accepted, and by his enthusiasm in teaching, preaching, and financiering he added to the numbers

and reputation of the institution. The plan of endowment which had been inaugurated by the trustees before his presidency meeting with dissent in the Des Moines Conference, he felt that the financial outlook was unpromising and determined to return to the pastorate.

He was transferred from the Des Moines Conference to the North Ohio in 1869, which relation he retained until death. He was stationed successively at Medina, Elyria, and Wellington, in each two years; at Clyde, Tiffin, and Norwalk, in each three years. From 1884 to 1888 he was Presiding Elder of Galion District. At the General Conference held in May, 1888, he was elected Editor of the *Methodist Review*, and in 1892, on the 18th of May—just one month preceding his death—he was reelected by a vote practically unanimous.

Dr. Mendenhall, therefore, though falling in his forty-eighth year, in his maximum strength and usefulness, and when his great life-work seemed to be yet before him, gave, nevertheless, twenty-eight years of uninterrupted service to the Church. Of these a little more than twenty-two years were spent in the pastorate and presiding eldership, not quite two in the educational work of the Church, and four as editor of the *Review*.

But the time element very limitedly represents his life. His economy and use of time, the intensity of his brain and nervous force, the rapidity with which he produced and recorded his thoughts, the directness of all his spiritual and mental processes, and the earnestness and enthusiasm with which he executed his work should all enter into the measurement of his life. It is true the years have not been many, and it seems strange to us that his varied acquirements, matured powers, and great possibilities could not be spared to the Church for thirty years to come; but he has lived more in a year than many do in a decade. He was a burning and blazing spirit of concentrated vitality, energy, and power, and since mere years do not measure life, but force, impress, achievements, his was only seemingly short.

Every life has its lessons. Some are lessons of warning only, others of instruction and inspiration. We may study the life of Dr. Mendenhall in the several relations he sustained and perhaps realize its teachings.

1. *The Student.*—His student life covered about forty years. Practically his whole life was given to books. When a mere

child he grew into well-developed habits of mental application. The early absorption and mastery of his attention lie back of the successful researches of later years. His faculties never could have been brought into such complete service if there had not been rigid discipline in the formative period of his life.

He was a methodical student. He planned each day's work and insisted on his plan. When in college he distributed his work, and each hour was made to serve a definite purpose. When he entered the ministry his forenoons were made sacred to study. Even when on a circuit, although for several years he was practically without a home, he rarely suffered a day to pass without prolonged communion with his books. The obstacles or embarrassments often seemed, and were, very great, but what he had determined to do and continually had in mind to do he succeeded in doing. In the years devoted to pastoral work his studious habits became known very soon to his people, and his plans and preferences were largely respected.

When he came into the presiding eldership he became still more persistent and successful in study. It is a prevailing impression that the duties of that office interfere with studious habits. Dr. Mendenhall repeatedly expressed dissent from this view, and testified that he, while presiding elder, had far greater control of his time than he ever had when pastor. The presiding elder is exempt from pastoral duties, largely from incidental ministerial functions and social demands; he has better opportunities for prolonged attention to assigned tasks. Three days per week Dr. Mendenhall consecrated to active official duties among the people of his district, and four days he was regularly at his desk.

He loved his study; it was a delightful home to him; but the performance of other duties was never hurried or perfunctory, and they were always discharged with absorbing attention and zest.

In the work of his study he usually seemed to be in advance of requirements. He anticipated the normal time of preparation. He controlled any appointed task before it had time to embarrass him. His text-book lessons were frequently learned before they were assigned. During his ministry he often came to his breakfast on Monday morning with texts selected and outlines of sermons made for the next Sabbath.

As editor of the *Review* he was accustomed to look far into the future and arrange for coming numbers. The "cry for copy" was perhaps never authorized in any work under his personal control.

In his more critical reading and study he was partial to the topical method. He was accustomed to seek some subject, or rather a theme, a working idea, for examination. In his study of any particular theme he at once inquired for its central idea, and seizing this he worked from within outward. He so held this central idea in mind and in use that its unfolding and development through the gathering and grouping of details came with the utmost ease, speed, and fullness. Few men have read more extensively or read more solid, substantial works in early life. When in college he strove to read one volume per week, and usually accomplished it. In addition to regular work he read Hume's *History of England* in six weeks by giving ninety minutes per day, and subsequent tests proved that he well understood and retained its contents. He also read Carlyle's *French Revolution* with care; likewise Edmund Burke, Shakespeare, Milton, and many others. He was attracted to the *Edinburgh Review*, and read its elaborate articles with enthusiasm. He felt that his reading in college was not a substitute for study, but a stimulus to it. In this period of his life he was partial to history, biography, poetry, and scientific works. The facts and dates of history, names of leading characters, and the causes of revolutions fascinated him. The laws of history were studied as the laws of providence, inevitable in their operations and results. Inventions, discoveries, progress in science, art, government, and the Church charmed his attention.

His love of language and literature seems to have been inborn, and came to the surface like the lava of a volcano. To form sentences out of most expressive terms, to use words in odd but well-understood constructions, and to acquire facility in handling them, was an early aspiration. Some twenty-five years ago he wrote in one of his private communications:

> The literary gentleman is a divine product. Literature takes in the progress of letters, and its study may produce the editor, the scientist, the professor, the statesman; or scholars the most polished; or noblemen of the first class. Addison is the type of the literary editor.... Of all professions the ministry is peculiarly cal-

culated to call into active form the latent or hidden literary powers of the man. The themes the minister treats call for a range of knowledge that a life of experience alone can bestow. Other men may cease acquiring, but he must make continual progress.

Dr. Mendenhall studied our English literature, ancient and modern, with critical insight, and realized in his own life that fullness and variety of information, chastened taste, and comprehensive grasp which the intelligent study of literature affords. His love of history developed an absorbing interest in the philosophy of history. He inquired for the laws that underlie and explain events. This in turn stimulated his love for philosophy, to whose history, systems, and influence he gave several years of earnest research. Strange to say, he read very little fiction. With this department of literature he was the least acquainted, and most of what he did read was read in the later years of his life. He knew that fiction warmed the imagination and quickened the fancy, and he was conscious that these faculties of his mind were the least developed; but his mind ran to facts, principles, laws rather than mere creations, scenery, and narrative. He did not censure the reading of standard works of fiction, but to him the reading of fiction was an uncertain and tedious method of arriving at the truth.

His habits and successes as a student are also illustrated in his travels. He long ago expressed his desire to travel extensively, believing that he could make it accrue to the enlargement of his mind and usefulness. He did travel extensively in the United States, twice visited Europe, and once Egypt and the Holy Land. His letters of travel, his book entitled *Echoes from Palestine*, and other productions from his pen illustrate the accuracy and fullness of his observations, his ability to make historical scenes vivid and to extract their lessons, to realize the significant drift in current events and forecast future results.

2. *The Preacher.*—Dr. Mendenhall until near graduation contemplated the profession of law. He understood this to be the choice of his parents for him, and his inclinations led him to believe that he had an adaptation to this profession and that that adaptation was evidence of a call. He had become while in college very fond of forensic exercises, and thought his versatility and vehemence were especially suited to the work he wanted to do. The struggle came in his senior year. Then he

knew that there was a conflict between duty and inclination. He felt satisfied by this time of his call to the ministry. He was vividly reminded of his childhood disposition to preach to his brothers and other playmates, of strange voices that had spoken to him in his more spiritual hours, and of the promises he had made when the work of regeneration began in his heart. Upon the other hand, his inclination was fortified by the thought that so far as he knew the Church had not discovered his call to the ministry. At last, restless and troubled beyond expression, he surrendered all. "Then," he says, "Eden was on fire and the star of Bethlehem arose, the law failed, and the Gospel appeared. Quick as a lightning's flash my mind felt a subduing influence, and, conquered, I fell at the cross." In April, 1864, in Eaton, O., he was licensed to exhort, and in June following, in St. Paul's Church, Delaware, O., he was licensed to preach and recommended for admission into the Cincinnati Conference.

Two misgivings, more seeming than real, confronted his initial ministry and for a time greatly embarrassed him. One was that his tastes and talents were those of a disputant and not a preacher; the other that he could not write anything worthy of the pulpit.

Strange as it may seem in the light of subsequent tendencies and abilities, he was utterly discouraged when he attempted to commit his thoughts to paper, when his written sentences appeared to his eye. As a result of this latter impression he, at first, in the preparation of his sermons wrote mere headings, then skeletons, then, when somewhat encouraged, his introductions. At length the requirements of two or three special occasions and the demands of the Conference examiners led him to write out in full a few sermons, which, being well received, encouraged him and led to the habit of preparing and preaching manuscript sermons—a habit he ever after continued. He justified manuscript preaching in his own case by the following considerations: preparation is better preserved, it discourages indolence and stimulates study, it secures definite methodical preparation, develops a better use of language than characterizes the "note preacher," and, above all, experience, not reasoning, made it justifiable in his ministry. His arguments applied simply to himself; he did not attempt to direct others.

He was very facile in the use of manuscript. While he used

it he seemed practically independent of it. He was one of the few men who could preach through the manuscript. It did not abridge his liberty or chill his feeling. Facial expression and gesticulation were never wanting. His slight stature and form enabled him to stand erect before, not bending over, his manuscript, and so look his congregation in the eyes that there was nothing mechanical or confined in his manner.

The subject-matter and style of his sermons, and the results of his preaching, justified in his ministry his method. His sermons were able, oftentimes elaborate discussions of the great Bible truths, and were expressed in English that had a culturing power upon his audiences. He addressed himself mostly to the understanding, rarely to the emotions, only as they are reached through the intellectual apprehension of the truth. He was best appreciated by the more intelligent of his hearers, but was always so earnest in spirit and forceful in manner that those of every grade of intelligence were instructed and impressed. His sermons were doctrinal, evangelical, and sometimes warmly revivalistic. He always commanded close attention, and sometimes by his aggressive thought or its unusual putting he would startle his hearers and even challenge their investigation. His view-point was at times unusual, and his quick mental processes would now and then leap to a conclusion without setting forth its real nature or taking time to make clear or fully explain all the antecedent steps by which he reached it.

His ministry was a great source of instruction to his people. His discussion of doctrines, of the evidences of inspiration and of Christianity, and his presentation of the principles of Christian living comprised a system of faith and practice. His ministry was made the more popular and practical by a frequent treatment of current events and the application of Bible teachings to them. He therein showed that the Bible in its presentation of truths is not a mere embodiment of abstract principles, nor a mere ancient record of divine precepts and requirements, but also an embodiment of living, vital, and present force, adapted to all times and circumstances, and especially to the needs of the hour. His ministry always served to awaken public attention, to educate public sentiment, to correct public morals, and to stimulate the virtues of sincerity, purity, and integrity, even among those who did not become professedly religious.

His ministry was also a model of sympathy with young people. He was always very young in his own feelings, and the life of youth charmed him. It presented to his mind visions of beauty and of unmeasured possibilities. He loved to come close to youth, to feel its touch, and to breathe cheer, hope, inspiration, and purpose into it. The young people of his charges and of the communities in which he lived were drawn to him, were attracted by his sympathies, his intense life and vigor, his frankness and high purpose, and many of them to-day stand upon a higher plane and seek higher aims because of his example, teachings, and molding power. His exemption from anything resembling cant, from any assumed solemn mien, from every questionable appearance of sanctity; his investment of the Christian life with a cheerful grace, bright hopes, ennobling inspirations, and manly principles attracted the young people to him, to his ministry, and to the Church.

He served the leading stations in his Conference, and after the first few years was removed from each appointment by the time limit. The records show a healthy, vigorous growth in his charges. He was a symmetrical pastor. While his tastes preferred his study and pulpit the business interests of his charges were always anticipated and received prompt attention, and pastoral visitation was always to him a sacred duty. In this last department of work he preferred to have his wife accompany him, and they jointly brought instruction and sympathy to the homes of their people; they happily combined in their influence social and religious stimulus, and led all elements of the congregation to feel that in the pastor and the pastor's family they had a sympathy that lessened life's burdens and strengthened its hopes. There have been ministers commanding larger public attention and apparently more nearly phenomenal in power and immediate results, but there have been few whose services will bear closer or more approving scrutiny.

The place he won among his ministerial brethren was highly honorable to himself. For fifteen successive years he was secretary of his Conference, meeting all the demands of that office with rare accuracy and completeness. Three times he was elected a delegate to the General Conference, and each time at the head of his delegation. He was the first selection and sole representative of his Conference in the Ecumenical Conference

of Methodism in Washington city last fall, and his articles descriptive of that body and its doings show how worthily that honor was bestowed. His brethren have loved to honor him, have gladly recognized his superior attainments, have rejoiced in his successes, and have watched with painful interest the evidences of physical decline, and in his death are deeply conscious of a sense of personal loss.

As a member of the General Conference he was at some disadvantage. He was not disposed to leadership, in mapping out or planning the details of legislation. He was scarcely patient with the many non-essential though inevitable motions, points of order, personal explanations, and speech-making characteristic of such an assembly, and his voice-power was unequal to the demands of a great deliberative body. But no member was more attentive and alert to the proceedings, more quick in discovering the nature of proposed action, more skillful in detecting the drift of sentiment regarding it, or more clear in his forecast of results. The July-August number of the *Review* illustrates, in what he has there written concerning the General Conference, the correctness of these reflections. This number has a mournful interest to his many readers. In the last days of the General Conference he was not able to endure all its protracted sessions. The writer visited him in his room and found him bolstered up in his bed, where, with tablets and fountain-pen, he wrote the first three articles under "Opinion" and the first under "Current Discussions."

3. *The Writer, Author, and Editor.*—The pen was the throne of his power. In no other way did he so fully reveal the ripeness of his scholarship, the breadth of his acquisitions, and the versatility and fertility of his mind. Before his ministry began he became enamored with the thought of writing sometime for the public press. Literary men had been the *beau ideal* of his boyhood and youth. He never ventured to write for any paper, however, until some one or two of his addresses had been reported and had appeared in print. The sight of his composition in type and a favorable editorial notice of it, he tells us, thrilled his being and awakened aspirations both for editorship and authorship. He then began to write newspaper articles; and occasionally a sermon, at the request of his people, was published. He has left on record expressions of gratitude to the editors who

published his articles, and of the great encouragement and service they rendered him. Before he had been in the ministry five years he was conscious of editorial tastes and ambitions, but felt it was unwise to recognize or indulge them. The following item was written in his notebook over twenty years ago: "I have a desire to be connected with a printing office, to be an editor publishing news for the glory of God. I never expect to obtain that position in the Church, and I never expect to leave the Church to assume it; therefore there is no hope that my desire will ever be realized."

Before he became accustomed to the use of his pen he felt aspirations for authorship. He had friends who strengthened the feeling. When quite young he conceived the idea of writing a series of lectures on English grammar, and proceeded to the task; but the preparation developed his judgment, and the lectures, though written in full, were never delivered or published. In his early ministry he concluded he would prepare a volume on the inspiration of the Scriptures, and collected material enough for an octavo, and wrote the title-page and part of the introduction, when it occurred to him that his material was chiefly valuable to himself, that its collection had greatly benefited him, and its publication could add little to what he had already received; and the effort was, therefore, discontinued.

He never claimed that these efforts resulted in anything of inherent value; but he did not regard them as failures. They served him, and were suggestions of future possibilities, and he ever after desired and determined to reach authorship. In 1883 his *Echoes from Palestine* appeared, an instructive and pleasing volume, combining the results of travel and extended Bible study, and written in a vivid and fascinating style. In 1887 his *Plato and Paul* was announced. This volume proved a surprise to the Church and public. Few persons knew of its preparation, and no one had anticipated its extended scope, erudite contents, keen analysis, and critical acumen. It at once arrested the attention and challenged the study of the most scholarly students and thinkers in the land, and soon came to be recognized as a thesaurus of learning, criticism, argument, and crystallized conclusions in the most important field of human thought and research. Successful authorship and his reputation as a thinker and writer were no longer to be questioned.

Dr. Mendenhall has written extensively for the periodical press. It has seemed to his readers that he possessed a natural use of the pen, but his skill in its use succeeded many misgivings, patient practice, much self-criticism, continuous pruning, and unusual attention to the English language and literature. His style had many virtues. It was nervous, vigorous, transparent, and enriched by frequent use of special in preference to general terms. It must be conceded, however, that there was oftentimes a tendency to profuseness and to a terminology more striking than simple. He was conscious of this tendency, and during the last quadrennium he did much to develop greater conciseness, terseness, and simplicity.

He wrote with great rapidity, possibly too great for the best results. But where is the contemporary who can write so rapidly and so well? As soon as his pen touched paper his thoughts and words came in battalions, seeking recognition and use. When once the central thought of a subject was seized the difficulty was not in discovering, but in sifting and selecting the thronging details.

About ten years ago he became fully persuaded that the best possibilities within him must be realized through his pen. This feeling was not a mere taste or inclination, but amounted to a conviction. It was, therefore, natural that he should think of and express to his personal friends a preference for editorial work. He studied carefully and prayerfully the nature and resources of his mind, the adaptation of his powers to particular lines of work, and the skill and ease with which he executed his tasks; and he thereby reached the conscientious conclusion that he could more successfully serve the Church as a writer than as a preacher. He frankly confessed the conclusion he had reached, and was entirely transparent in his reflections and utterances concerning it. In 1884 his name was used in connection with the editorship of the *Western Christian Advocate*, and he received a flattering vote. When the General Conference of 1888 convened the editorship of the *Methodist Review* was vacant. His more intimate friends, believing the place would both be agreeable to his feelings and adapted to his acquisitions and powers, connected his name with the vacancy. His frequent contributions to the *Advocates* and to the *Review* had made his name familiar to the Church, and his

Plato and Paul had revealed his thorough acquaintance with philosophic and biblical lines of research. That some should have regarded his election as experimental is not strange. He was yet a young man; he had no editorial experience. The pastoral relation had not nominated his predecessors to the position. His slight and delicate form, his personal presence, and his face when in repose revealing little of his resources and power, did not suggest him as the successor of such commanding personalities and writers as Drs. McClintock, Whedon, and Curry. Dr. Mendenhall was conscious of the dignity and responsibility of the office, but felt there must be a providence in his call to a work in the completest harmony with his tastes, lines of study, and convictions of possible service. Only a few numbers of the *Review* issued under his supervision were required to satisfy the Church of the wisdom of the appointment. The results are known to the Church. His success has surpassed the expectations of his most ardent admirers. The *Review* has been rearranged in its contents; new departments have been introduced; it has been greatly popularized without any sacrifice of its scholarly tone; its circulation has been nearly doubled, quite surpassing that of any religious review in America; and it is unexcelled in vigor of thought, variety and timeliness of matter, energy of treatment, and as a stimulus to healthful, progressive investigation.

His controversy with the "higher critics" has helped to give individuality and prominence to his short editorial career. The wisdom of this discussion in its incipiency was challenged even by some of Dr. Mendenhall's personal friends. Its development and sequel, however, showed that he understood the status and drift of sentiment better than they. The oracular utterances from some institutions of learning, his extensive reading, his contact with great numbers of ministers, the fascination of many of the younger class with much of the liberal thought and teaching of the day brought to him the conviction that it was time to call a halt and to expose the rationalistic tendencies of certain centers and persons who, under the refined garb of Christian learning, he believed to be doing much to undermine the faith of the fathers, and especially to lessen reverence for the Old Testament Scriptures. The controversy was most vigorous, keen, and uncompromising. He threw himself into it

with an absorbing energy. He surprised the Church by his penetration of intellect, strength in controversy, and his inexhaustible resources. His antagonists, who first attempted to treat him with a sneer, were soon compelled to respect his learning and his force and skill in controversy. He most keenly felt any lack of sympathy from any center or individual in his own Church, but this strengthened his determination to do his utmost to meet the emergencies of the hour. His own writings in this controversy, and the scholarly articles he solicited upon certain portions of the Old and New Testament Scriptures, articles cognate to the questions at issue, have wrought a great service to the Church and our common Christianity. His antagonists are less *ex cathedra* and more cautious in statement, the attention of the ministry has been arrested, and rationalistic tendencies have been checked and a more reverent study of controverted Bible questions has been secured. Some who were nearest him in the controversy have felt that the intensity of the discussion overtaxed his nervous force and hastened the termination of his services. It is gratifying to know that he lived long enough to receive the recognition of a grateful Church and to hear the expressed obligations of those highest in authority and influence.

Few, if any, have a correct conception of the amount of work he performed in his editorial position. His researches in every department of thought of which a review is expected to treat were painstaking and extensive. He read many times more articles in manuscript than he could possibly use, in order that the wisest selection might be made. He read hundreds of books, very frequently one hundred pages per day, that he might intelligently represent to his readers the value of late publications, and rarely has appeared a mind who could so quickly seize and clearly interpret the central thought and purpose of a new book. About one fourth of the matter appearing in the *Review* during the last quadrennium, or about one thousand octavo pages, was from his pen. He did all this, too, when, far more than he knew, disease was making inroads into his system and steadily diminishing his vitality and endurance.

One marked feature of his work was his official visits to the Annual Conferences. He always came with a mission and threw the intensity of his life into its execution. His speeches

were phenomenal for their thought and the enthusiasm created. He thrilled the Conferences by his learning, zeal for the truth, and impassioned eloquence.

Dr. Mendenhall was thoroughly loyal to the Church of his choice, its doctrines, spirit, and polity. He had aspirations, he heard with others the voices of ambition, but they were all subordinated to his devotion to the Church. He was no devotee of antiquity, nor a defender of usages and methods simply because they were old, but he was slow to yield any prominent feature of the Church's history. He was progressive as to additions but conservative as to substitutions.

4. *His Christian Profession, Experience, and Character.*— Dr. Mendenhall's religious instincts were very manifest in childhood, and developed at an early date into convictions. He always read the Bible with zest, and when a child seemed to understand its hidden meaning. When eleven years of age he resolved to observe daily private devotions. Four years later he joined the Church and made a profession of faith. After he entered college he sought and received a more definite experience. He said no ecstatic blessing descended, there was no rapture of soul, but there came a blessed assurance of acceptance. At the end of ten years of Christian experience he writes:

> By this time I should be able to report progress. I am not a giant in holiness, like the apostle Paul; perhaps I am not a dwarf, either. I know I have made forward strides, then fallen back, but, like the tide, making the shore in the end. I love God and the brethren. I have a deeper sympathy with men and a more abiding charity. I not only love men better, with a purer love, but my love for Jesus is sincere. I love his very name; it is sweetness to my taste, joy to my ears.

In September, 1870, shortly after writing the above-given experience, his mind, by a series of circumstances and events affecting him personally, became unusually impressed with the subject of scriptural holiness, and he determined to study it and with all the helps at his command. There was much discussion in the Church at the time concerning its attainment and nature. He thought himself out of harmony with standard definitions and much of the teaching relating to it. Having read much, he determined to preach formally upon the subject. Then he realized afresh his spiritual needs. He found himself an earnest seeker for the fullness of the Spirit. He laid aside all other

books, and, taking his Bible, read such portions in the Old and New Testaments as especially relate to the sanctification of believers; he prayed earnestly for the descent of the Spirit. Soon the power and the witness came. He had perfect rest in God, his peace flowed like a river, his joy was unspeakably full. He then read aloud, though alone, the 103d and 104th Psalms as expressive of the sense of satisfaction that filled his whole being.

In all this there was nothing boisterous, but there was a precious and abiding sense of the divine presence. These statements are here made as best explaining the foundation and real nature of that religious life which was the strength of his ministry and his richest legacy to the Church. In it there was nothing demonstrative; it was marked by sincerity, simplicity, and unwavering confidence. It was one of abiding principles and experiences. During his later years he seldom recited his experiences, but they found eloquent expression in the consecration of his spirit, the uniformity of his faith, and the symmetry of his Christian character.

Dr. Mendenhall was a model of purity in mind, thought, and expression. His nature was frank and transparent almost to a fault, for his very frankness and transparency sometimes subjected him to misinterpretation. Integrity with him was a prime virtue. In all business interests he was scrupulously accurate and prompt. In every crisis of experience he was heroic in spirit and rose to the emergencies of the hour.

He was very social in nature, partial and true to his friends, though thoroughly democratic in his feelings. In his busy life he was always free in the evening hours to greet his friends, and greatly enjoyed communion with them. He always confined his work to the daytime, and believed the study lamp had an evil origin. In promiscuous conversation he was entirely unassuming, and unless encouraged gave little evidence of the rich resources at his command.

Dr. Mendenhall was of cheerful disposition and buoyant spirit. Life to him was very earnest, but was also full of beauty and promise. His citizenship, his relations to the Church, the work given him to do, and the privileges and possibilities of service were constant sources of inspiration to him. With heroic spirit he entered into the conflict between the evil and the good, and never doubted but that the good would overcome.

The honors bestowed upon him are worthy of mention. His scholarship, learning, and achievements have received recognition from educational centers. In 1880 Mt. Union College conferred upon him the degree of doctor of philosophy, in 1884 the Ohio Wesleyan University that of doctor of divinity, and in 1888 Cornell College that of doctor of laws. His writings have made the most intelligent in the Churches familiar with his name, abilities, and character. The membership of the Methodist Episcopal Church will long revere his memory and give him a place among the most serviceable and distinguished of her "crowned members."

It has been evident to his personal friends for two years past that his physical condition was alarming. But his condition and peril did not seem to be understood by himself. He was always hopeful, and indisposed to believe that his strength was permanently impaired. His active mind planned largely for the future. Great fields of conquest stretched out before him awaiting his entrance. His intellectual vigor and productive energy knew no abatement. Great tasks needed to be performed, and he wished to share in their accomplishment. After the last General Conference closed he went to Colorado Springs for rest and restoration; but results were contrary to his expectations, and he at last said to his wife that the issue might be doubtful, and calmly arranged all his affairs. In his last letter to his parents, written thence, he closes with these words: "I would like to live a while longer, as I believe Providence has more work for me to do, but in this I may be mistaken. I have fought a good fight, and if I am called away now I am prepared to go. I am content, I have no fear. I am weary and must close." To the weary life, rest came sooner than anticipated. The servant was still thinking of service, but the Master has given his beloved rest.

Dr. Mendenhall was married to Miss Olive Spear, of Wooster, O., in 1867—a union made in heaven and that death cannot break. One son was born to this happy pair, who is now in post-graduate work in Columbia College. The Church will weep with those who weep.

W. F. Whitlock

Art. II.—BALAAM'S PROPHECIES—THEIR FORM AND IMPORT.

Tentatively must every conclusion be held which may be reached upon the subject of the form in Hebrew poetry. The endeavor to trace meters in the Hebrew verse has not been satisfying, although this effort took its rise very early in the Christian era. Josephus, Eusebius, and Jerome are advocates of the metrical arrangement of Hebrew verse. In our own time (for we take the liberty of passing by the many commendable attempts to trace meter in Hebrew poetry which other centuries contain), Dr. Bickel has applied a theory of meter to the entire Psalter, Proverbs, Job, Lamentations, Song of Solomon, and also to much of the poetry found in the historical and prophetical books. His theory discards the distinction of syllables as long or short, and also the terminology of classic meters.

Whatever may be said of the success of these attempts, a silent judgment, arising from their general neglect, relegates meter to a place of secondary importance. The termination of the line, however, is of vital significance. Herein lies the import of the results of Bishop Lowth's investigations. Wherever there is found a synonymous parallelism the limits of the lines are clearly defined, if the parallelism is limited to a couplet. The same limitation to the line is pointed out in the "antithetical couplet." Yet such lines are comparatively few in the face of the whole body of Hebrew poetry. And certainly Dr. C. A. Briggs is judicious in affirming "that the majority of the verses are synthetical, and these in such a great variety that it seems still more important in many cases to classify and distinguish them than to make the discrimination proposed by Bishop Lowth."

The stich (line or verse) has undoubtedly a constant ratio between its interval and accent, yet this ratio is still uncertain. Perhaps the greatest service which knowledge of this ratio would render is that it would give us insight into the melody of sounds such as the Hebrews loved. Very important, however, is the determination of the stich itself. Form and meaning are closely related, since form is expression's greatest assistant.

The combination of the stich into the strophe furnishes to each investigator his most attractive field of research within the domain of Hebrew poetry.

The oracles of Balaam are specimens of poetry, unique in that they present a strophic structure which allures attention, and fascinating because they contain expressions of the highest poetic excellence. The form of these oracles will be best presented by a translation exhibiting this form, and then by making such a detailed explanation as will reveal the symmetry in the form. The import of each oracle may best be presented in connection with and sequent to the exposition of the form.

ORACLE I.

"From Aram Balak brings me,
The king of Moab, from the mountains of Kedem.

"Come, curse for me Jacob,
And come, rage at Israel.

"Why should I curse?
God has not cursed.
Why should I rage?
Jehovah has not raged.

"But from the rocky heights I can see him,
And from the hills I can view him.

"Behold a people which dwells alone,
And does not consider itself among the nations.
Who is he who counts the dust of Jacob.
And who numbers the square encampment of Israel?

"Let me die the death of the upright,
And let my end be like his!"

The above proposed arrangement is symmetrical. Indeed, it is the fundamental assumption which poetry requires, that there be symmetry. Yet it must not be a mere external symmetry, which is everywhere in the poem at variance with the thought. Complete grammatical expressions must not be violently sundered in order to force symmetry upon the poem. The above arrangement presents a couplet at the beginning and a couplet at the close which really form a tetrastich, interrupted by the body of the oracle. The two themes of this first oracle

are each stated in a couplet, and together make a tetrastich; further, each theme is expanded in a tetrastich. The statement of this structure is as follows:

Introduction, a distich.
First theme, a distich.
Expansion of theme, a tetrastich.
Second theme, a distich.
Expansion of theme, a tetrastich.
Conclusion, a distich.

It will be seen that the strophic structure of this oracle is of greatest assistance in the interpretation. The introductory distich is a simple personal statement. It is a courteous recognition of Balak, king of Moab. Emphasis is given to the urgency of the need of this king by the stress which Balaam places upon the locality whence he came.

The first theme contains the words of the king of Moab. They are significant, because by them we learn the fear which caused this king greatest alarm, and also have evidence of that belief, widespread among the nations of antiquity, that the divine curse upon a nation was a presage to it of greatest evil and calamity. Jacob and Israel are equivalent words; this distich is a simple synonymous parallelism. The request of the king in it has only this import, that the prophet should somehow secure God as an enemy to Jacob. It says:

"Come, curse for me Jacob,
And come, rage at Israel."

The expansion of this theme is natural. There is no utterance of censure upon the king. His fate is, however, an unavoidable inference. The king says, "Curse;" the prophet says,

"Why should I curse?
God has not cursed."

The prophet asserted simply what the king had observed, what every observer of the progress of Jacob could not have failed to observe. A prophet's words are nothing if they contravene what are the evident purposes of God. The king further says, "Rage;" the prophet replies,

"Why should I rage?
Jehovah has not raged."

Each distich in this tetrastich is antithetic. A single and the same truth, ever unalterable, is set forth in each. A prophet may not be in antithesis to God. The prophet and God are ever on the same side, and that side is where God stands.

The second theme is furnished by what Balaam saw. The height to which the king led the prophet brought into view this people whom the prophet could not curse, because God had not cursed. The multitude of Israel was so vast that the summit of a mountain was not far enough off to minify Jacob. The subject of the theme is made prominent in a synonymous parallelism. The distich setting forth this theme is:

> "But from the rocky heights I can see him,
> And from the hills I can view him."

Two truths forced themselves upon the observing prophet: one, that Israel remained separate; the second, that the camp of Israel was vast. These truths are gathered and presented in the expansion of the second theme. The whole is in a tetrastich. The first of these truths is given in a synonymous parallelism:

> "Behold a people which dwells alone,
> And does not consider itself among the nations."

The separateness of Israel, a nation apart from other nations, is emphasized by this portion of the oracle. Not a word is said here of a triumphant march in the field of conquest; yet this is not denied, but rather implied, because the people should dwell alone. Yet if history confirms one abiding truth respecting this people it is the truth that this nation remains separate. The extent to which this peculiar trait of this strange race of Israel is set forth in this place by the prophet is a matter of conjecture.

The second truth in this tetrastich is given also in a synonymous parallelism:

> "Who is he who counts the dust of Jacob,
> And who numbers the square encampment of Israel?"

This couplet would seem to limit the prophetic utterance contained in it to simply the facts suggested by the sight of the camp of this warlike and victorious people. And should this be conceded it would limit at least the interpreter to claim nothing but a possible prophetic hint in the preceding couplet. The one fact

asserted in this second couplet is the fact of multitude. Yet this fact had fearful import for Balak, king of Moab.

The conclusion is in a distich, and one line is synonymous to the other. No inference can be drawn from it other than one which makes the future of Israel so attractive to the prophet that his wish, emphatically stated, is that his death may be like Israel's. This distich is:

> "Let me die the death of the upright,
> And let my end be like his!"

We have nothing to do with the meaning imported into this couplet by subsequent ages. A new application of an utterance, extending the significance of the words therein, is no new phenomenon in literature. The unalterable truth in the wish is that Israel, who possessed peculiar and significant powers, was so exalted and favored that this seer could desire nothing beyond.

There are two words in this oracle which outline Israel's peculiar possession and its peculiar significance to Israel. The words are "Jehovah" and "upright." These are really the greatest words in this oracle. Our estimate of them is not to be diminished by the fine-spun web that unites parts of a Jehovist narrative and an Elohist narrative into one whole. Our position is that the whole of Balaam's narrative has significance only as the prophet sees what is characteristic of Israel, what was his one distinctive, sole differentiating possession; and the prophet did see and outline this differentiated character by the words "Jehovah" and "upright." The chief characteristic of this oracle as related to Balak may be traced in the fact that as little is said to the king as may be said; still, the logic of the words uttered is that Israel would be a conquering people and had the blessing of Jehovah.

ORACLE II.

> "Rise, Balak, and hear;
> Listen to me, son of Zippor:
>
> "Not a man is God, that he should lie;
> Nor a son of Adam, that he should repent.
> Hath he said, and shall he not do?
> And spoken, and shall he not establish it?

"Lo, I have received 'Bless,'
And He will bless, and I cannot avert it.

"He hath not beheld evil in Jacob,
Nor hath he seen iniquity in Israel;
Jehovah his God is with him,

"And in his midst is the shout for the King,
God, who brought them up out of Egypt;
He is to him as the strength of an unicorn.

"For there has been no divination in Jacob, and no enchantment in Israel,
Since it was told in Jacob and Israel
What God had done.

"Behold the people.
As a lion it shall rise up,
As a young lion it shall carry itself;
Not shall it lie down
Until it hath eaten prey,
And the blood of the profane hath drunken."

This proposed arrangement for this oracle is likewise symmetrical. The introduction is a distich. The first theme is set forth in a tetrastich, and an assertion, based thereon, follows in a distich. The second theme is presented in three tristichs, and the assertion, connected therewith, follows in two tristichs. The structure may be represented thus:

Introduction, a distich.
First theme, two distichs.
First assertion, a distich.
Second theme, three tristichs.
Second assertion, two tristichs.

This second oracle, therefore, is as perfect in its structure, in respect to symmetry, as the first oracle. The introduction is a command to Balak to listen. Knowledge, more definite and instructive, is to be imparted. The king is urged in a synonymous parallelism to give heed. The king would secure through Balaam some message adverse to Israel; the prophet returns to this king an utterance, still more definite in statement than the first oracle, which surely ought to have assured the king of

Moab of the folly of seeking from God through the prophet any hope of calamity to Jacob. The words of this distich are:

"Rise, Balak, and hear;
Listen to me, son of Zippor."

This direct address which the prophet made to Balak must have been portentous to this king; and it will be difficult to find in Scripture a more beautiful and powerful description of the character of God as the God of truth than in this first theme:

"Not a man is God, that he should lie;
Nor a son of Adam, that he should repent.
Hath he said, and shall he not do?
And spoken, and shall he not establish it?"

Man is not the measure for God. The deceitfulness of man argues nothing concerning God. Also the mistakes of man, leading to regrets and repentings, afford no ground on which to place analogous conduct in God. Man, truly, bears the likeness of God, but falsehood and repentings in man render man as unlike God as possible. These distichs are synonymous parallelisms. They assert that God does not lie, and that he never repents his own promises.

As a corollary is placed the first exclamatory assertion in a synthetic distich:

"Lo, I have received 'Bless,'
And He will bless, and I cannot avert it."

It would seem that the prophet might have concluded the oracle here. The king received unequivocal answer to his request of the prophet. Balak desired Israel to be cursed, but God reveals through the prophet that he will bless. The prophet declares that he has no power to turn aside the purpose of God. But the prophet proceeds further and states, first, the reason for this blessing of God upon Jacob; and, secondly, he unfolds this blessing.

The second theme presents the relation of God to Israel, and the reason of this relationship:

"He hath not beheld evil in Jacob,
Nor hath he seen iniquity in Israel;
Jehovah his God is with him,

"And in his midst is the shout for the King
God, who brought them up out of Egypt;
He is to him as the strength of an unicorn.

"For there has been no divination in Jacob, and no enchantment in Israel,
Since it was told in Jacob and Israel
What God had done."

This second theme has three tristichs. The first two lines of the first tristich depict the character, from a religious point of view, of Jacob. There is no evil in this nation, no iniquity. The third line in it announces the reward of this character: "Jehovah his God is with him." This is one of the earliest Immanuel, God-with-us, assertions which are in Scripture. The condition of his presence is here set forth. It is absence of evil; and all after ages confirm that this is the only condition requisite for the presence of God.

The second tristich of this theme is probably suggested by the voice of the trumpet, as it rose from Israel's camp and was borne on the air to the mountain top, on which Balaam stood. The first two lines call attention to this sound. The prophet informs Balak that it is the enthusiastic shout for the King, God who brought them out of Egypt. The third line interprets the significance of this trumpet-voice to Jacob. It makes him irresistible, endues him with strength just as all-conquering as the strength of the unicorn.

The third tristich gives the reason for the truths which the other two tristichs contain. The absence of iniquity and evil in Israel, the presence of God-with-him, the enthusiasm of the whole camp, and the strength which these possessions bring, are evidenced by the fact that no idolatrous practice prevailed in Jacob, since the work which God had done had become subject of conversation in Israel. Enthusiastic remembrance of the doing of God among this people, and recognition of this service, together united to remove evil and iniquity from the camp, and induce that human condition which is suitable and permits the presence of God.

The second assertion, a corollary from the second theme, projects the victorious career of this people. Israel is developed under the figure of a lion, and is presented in two tristichs.

The first tristich is positive, and has to do with action. The prophet, having in sight the encamped Jacob, foresees their rising up as a lion, proceeding in its course with all the vigor of a young lion. The king could have gathered his fate from these words. The prophet adds the second tristich, which is negative, and has in view the period of repose which this people would enjoy:

"Behold the people.
As a lion it shall rise up,
As a young lion it shall carry itself;
Not shall it lie down
Until it hath eaten prey,
And the blood of the profane hath drunken."

The third oracle has an introduction which is essentially like that of the fourth. It was undoubtedly placed in its present position by the writer who embodied these oracles of Balaam in his history. The introduction is stately, and, therefore, full of solemn warning and instruction:

"The Saying of Balaam, son of Beor,
The Saying of the man with open eye;
The Saying of him who heard God's word.
Who, a seer, saw Shaddai,
And fell, though there was revelation to his eyes."

We regard this introduction as a kind of parenthesis. It has nothing to do with the oracle proper. The great prophetic introductory word is employed three times. This word *neaum* is usually associated with Jehovah. It is ever oracular in its ring. The portrayal of Balaam in this introduction is very accurate. With the first use of "saying," only the lineage of Balaam is given. With the second "saying," his office is stated: Balaam has the open eye, is the prophet. With the third "saying," emphasis is placed upon his possession of the prophetic gift, that of hearing the words of God and seeing Shaddai; and there is added that this man fell, although there was revelation to his eyes.

The third oracle is, likewise, symmetrical. There are three hexastichs. The first hexastich is given in part. Four of its lines open the oracle; the remaining lines close the oracle.

ORACLE III.

"How fair are thy tents, O Jacob,
Thy habitations, O Israel!
Like possessions, which stretch as gardens along rivers,
Like tents, which Jehovah planted as cedars along waters.

"His branches shall flow along waters,
And his seed beside many waters.
And the flaming God, their King, shall be lifted up,
And his kingdom shall be exalted.
God, who brought him out of Egypt,
He is to them as the strength of an unicorn.

"He shall eat the nations his foes,
And their bones he shall crunch,
And he shall crush their walls.
He shall crouch, lie down,
As a lion, as a lioness.
Who shall rouse him up?

"He who blesses thee shall be blessed;
He who curses thee shall be cursed."

The structure of this third oracle may be thus presented:

First theme, an interrupted hexastich.
Second theme, a hexastich.
Third theme, a hexastich.
First theme, concluded, a distich.

It will be observed that the first theme is connected with Jacob, and the second person, object addressed, is employed. The utterance is prophetic entirely. The habitations of Jacob, who as yet had no habitations, are held in prophetic view. These habitations are described in two couplets, each synonymous:

"How fair are thy tents, O Jacob,
Thy habitations, O Israel!
Like possessions, which stretch as gardens along rivers,
Like tents, which Jehovah planted as cedars along waters."

A people only recently emerging from the deserts is regarded as having possessions as beautiful as gardens adjacent to waters; and in continuance these places of abode are regarded as firm as the cedars which Jehovah planted.

The second theme regards the posterity of Jacob, and his God. The water-courses will be favorite places of dwelling, and God, their King, will be exalted:

"His branches shall flow along rivers,
And his seed beside many waters.
And the flaming God, their King, shall be lifted up,
And his kingdom shall be exalted.
God, who brought him out of Egypt,
He is to them as the strength of an unicorn."

The first synonymous couplet asserts the multitude which shall make up this people and their favored places of abode. The second synonymous couplet asserts that God shall be lifted up, their King. The epithet *megag* reflects the fact that God who brought them out from Egypt was made known by the cloud of fire. The kingdom of God shall be exalted by this people. The third couplet is synthetical and brings together this people and their God. It affirms that God is the irresistible strength of this Jacob.

The third theme is elaborated under the figure of a lion, and represents the triumphant career of this people and the rest after victory:

"He shall eat the nations his foes,
And their bones he shall crunch.
And he shall crush their walls."

This tristich is occupied with the victories. The victor is remorseless; his foes—their walls must perish. "Eat," "crunch," "crush," are the words which point to the figure under which the victor is viewed. The rest after conflict, the repose of the conqueror, is given in the final tristich:

"He shall crouch, lie down,
As a lion, as a lioness.
Who shall rouse him up?"

Such is the utterance that Balaam makes concerning Jacob. It is summed up in the words, through conquest to victory. The first hexastich is concluded in the last couplet:

"He who blesses thee shall be blessed;
He who curses thee shall be cursed."

This is benedictory as well as imprecatory. Blessing is the fact which is the logical outcome of all good-will to God and to those who love him; and just as truly is cursing the inevitable result for all who hate those who love God, and so hate God himself.

In the treatment of the fourth oracle we may omit the discussion of the introduction, because of slight verbal difference from the introduction to the third oracle:

"The Saying of Balaam, son of Beor,
And the Saying of the man with open eye;
The Saying of him who heard the word of God,
And knew the knowledge of the Most High;
He, a seer, saw Shaddai,
And fell, though there was revelation to his eyes."

The difference in the wording is momentous. To know the Most High, yet to fall, having revelation—this thought saddened the writer. Indeed, in sad reflection, he dwells upon the strange attitude to God of the highly gifted Balaam, in all this history connected with the king of Moab.

The fourth oracle has peculiar difficulties, arising from the localities named. Yet our purpose at present will not involve us in a discussion of these places; it is only with the form of the oracle and the translation which we make, illustrating this form and presenting our understanding of the oracle, that we now have to do. Yet the translation, we believe, may be maintained as strongly as the usual renderings. The oracle contains a hexastich and a tetrastich.

ORACLE IV.

"I see him, but not now;
I behold him, but not near.
The star paths from Jacob,
And the scepter rises out of Israel,
And smites the princes of Moab,
And destroys the children of Seth.

"And it shall be, Edom shall have possession,
And it shall be, Seir shall have possession,
His enemies; but Israel shall do valiantly.
And one from Jacob shall rule and destroy their remnant
in anger."

The statement of the structure of this oracle is as follows:

First theme, hexastich.

Second theme, tetrastich.

The first theme is beautifully figurative, and it also states to Balak the final future of Moab. There is no evasion. The destruction of Moab was to be accomplished. The star of Jacob was to set forth in a course of victory, the scepter of Israel was to be extended by triumph. Moab was to be crushed as by the blow from a lion, and all nations about Moab were to be destroyed.

The second theme relates to Edom, which should remain an enemy to Jacob; but ultimately in anger the ruler from Jacob should destroy this remnant, even Edom, whose dwelling-place is Seir. Subsequent events confirm the fulfillment of this oracle. We affirm that Balaam lived before the establishment of the united kingdom. We deny that any ardent advocate of the glory of Israel put these words in the mouth of the prophet, for one whose faith involved the truthfulness of God could not honor God by forging a lie in order to set forth his truthfulness. The limitation of the prophetic vision of Balaam was set by the united kingdom. The triumphant progress of this united kingdom will exhaust all that these prophecies require. The tetrastich in the fourth oracle has ample fulfillment in the disasters inflicted upon Edom by the united kingdom. Throughout all these oracles Israel and Jacob are co-extensive terms and may be interchangeable.

If our statements above are well founded, then we have a good basis for concluding what must be the character of the literature of the united kingdom; and therefore great assistance in the problem of the origin of Old Testament literature. At least this may be claimed, that there is prophetic literature in this Old Testament, traceable, not to man, but to God. The whole study of these oracles of Balaam emphasizes the conviction that Balaam spoke only what God imparted to him; and this message from God was power unto life for his people and power unto death for their enemies.

W. W. Martin

Art. III.—THE CHINAMAN IN AMERICA.

The "Chinaman in America" is not now nearly so much of a problem as he was ten or twelve years ago. Then the political arena, the halls of legislation, the platform of the "sand-lot" orator, and the pulpit of the sensational preacher resounded with the noise of a wordy conflict over what was considered a burning national question, while the columns of ambitious dailies and solemn reviews alike were burdened with deliverances on the absorbing theme. All, or nearly all of our fifty millions of people, were more or less interested in the mild-eyed native of Far Cathay, and were immensely stirred over the problem as to what should be done with him.

His industry, economy, docility, inoffensiveness, reliability, and, withal, his blood relationship to the common brotherhood of humanity, together with his guaranteed rights and privileges under established treaties, were dwelt upon by his friends until he seemed almost too good to associate with the kind of people among whom his lot was cast in America; while, on the other hand, his ignorance, depravity, churlishness, heathenism, duplicity, and general worthlessness, together with the impending danger of a Mongolian invasion and the overthrow of American institutions, were delineated by his enemies with such frightfulness of detail that he appeared for the time being a pest of the most virulent type, against which the most radical quarantine measures must at once be taken. The "workingmen," so-called, came to the front with the oft-vociferated slogan, "The Chinese must go!" And soon the great political parties of the country were vying with each other in efforts to trim sail for fresh anti-Chinese breezes, and were endeavoring to retain the support of the commercial and educated classes of the East without losing the "workingmen" of the Pacific coast. Few have forgotten how nearly the far-famed "Morey letter" came to defeating James A. Garfield, then candidate for the presidency. On both sides, during that famous agitation, there was not a little of misapprehension, and in many instances much of insincerity and self-interest. Those who befriended the Chinaman in America, as a rule, either overestimated his virtues or made too little of his vices, while his enemies, generally

speaking, were both extravagant and insincere in their denunciations. With them it was very largely either political claptrap or selfish jealousy of persons more capable, more industrious, and more thrifty than themselves. Still, there was at bottom a real issue involved, the question of foreign immigration and what we should do about it, which yet remains practically undecided.

With the immediate result of that agitation all are familiar. By action of Congress, the president approving, steps were taken for the emendation of the Burlingame Treaty; the exclusion and various restrictive laws were adopted in succession, and gradually the question of Chinese immigration ceased to be one of absorbing popular interest.

Long before these restrictive measures were adopted, and even before the anti-Chinese agitation had reached its height, the immigration of these foreigners had practically ceased; in other words, the tide had set the other way, and the number of Chinese in America was on a steady decline. The influx fell from a total of 19,038 in 1875 to 7,011 in 1880, at which time the census showed an entire Chinese population of 105,679. There was a temporary increase of the immigration in 1881, owing to the prospect of early exclusion, but this represented a very large number who had gone home for a brief period and whose business interests or preferences brought them back. The entire number that found admission to the country from 1820 to 1890 is variously set down at from 277,789 to 290,655, while from Europe during the same period we received 13,692,576, often in a single year nearly double the total that ever came from Asia. Probably at no one time in our history have we had more than 150,000 of these people on our shores, and that only in the early seventies, or late in the sixties, when there was an unusual demand for their services as common laborers. The demand becoming less pronounced the tide turned, and the decrease has been steady and persistent, until at this date probably not more than 75,000 Chinese remain in the country.

From facts of this sort it would therefore appear that the danger of our being overwhelmed by a "Mongolian invasion" never was very serious as compared with a similar danger from the European side, while a study of comparative statistics of wages paid on the eastern and western shores of the continent

would demonstrate further that such a thing as cheap labor has never yet become a prevailing condition on the Pacific coast.

Be all this as it may, the majority of quiet and order-loving citizens are glad the agitation ceased when it did, and that without the rupture of friendly relations with China the influx of an undesirable element into our population was brought to an end. We simply need more of this same thing, with a vigorous application on the Atlantic side, thereby permitting European monarchies to keep at home and care for a whole brood of anarchists, socialists, Mafiaists, paupers, and other incorrigibles, whose presence we do not want. The way we inaugurated it was rude and in many respects unfair, but manifestly the restrictive policy is not utterly devoid of merit.

I. *Socially*, the Chinaman in America is *sui generis*—a class by himself. He is an alien and a foreigner, not only by birth and blood, but also in respect to tastes, ideas, modes of life, and traditional customs. True, he is part and parcel of our common humanity, with the same underlying elements in his nature; but the streams of tendency so long ago diverged from a common fountain, and have moved through conditions so widely dissimilar, that as they meet again here they find themselves irreconcilably diverse. His civilization, such as it is—his social life, in multitudinous forms—is characteristically Asiatic, having always about it the flavor of oriental lands and bygone generations. To be sure, in the matter of dress and food and the use of many modern conveniences there has come about some modification of practice on the part of our Chinese population, and thus by many exceptions our Chinaman in America has shown his capability of falling into social customs other than those of his fathers; yet, for all this, the majority remain socially as they were when they came.

There is little, almost no home life, among the Chinese in America. But few of the men have their lawful wives in this country. Most of the women seen on the streets are of low moral character, while an inconsiderable number of the children are legitimate. The purchase and sale of girls and women for immoral purposes, with their consequent enslavement, is a line of business extensively carried on in the chief cities of the Pacific coast, many of our sworn officials being apparently sharers in the proceeds of this traffic. The restraining and

purifying influences of family life are mainly wanting. When unemployed these people swarm the streets or herd together in close tenements. They smoke, gossip, gamble, try their chances in cheap lotteries, or while away their idle hours gazing on the interminable reproduction of the Chinese drama. In point of fact they live very much as does any other set of men who are deprived of the uplifting influence commonly arising from the presence of womanhood and home. All of this, however, is in such peculiar and truly oriental fashion that it must be seen and studied in order to be really appreciated. Chinadom is a little empire by itself, in every community where any considerable number of these people are found, between which and the outside world there is little in common. These peculiar social conditions will some time disappear, but it will be after the present generation of Chinese in America has disappeared and when a new form of civilization takes possession of China itself. The change is coming, but who knows how soon?

II. *Politically*, the Chinaman in America is a nonentity, or nearly so, his importance as a "bone of contention" and contributor-general to noisy demagogues having ceased when the restrictive acts became fairly operative. Leading statesmen and higher courts long since decided that under no clause or amendment of the Constitution, nor yet on account of treaty stipulation, could he demand admission to American citizenship; hence he cuts no figure in our elections, and no party concerns itself over his presence or absence at the ballot box. His interest in our political affairs must be of the most limited character, and as a stranger and foreigner he must needs content himself with the humble distinction of being a subject of the "Celestial Empire." That a very large number of the Chinese after a few years' residence in America learn to prefer our civilization to their own, and that many of them would gladly become American citizens were the way open to them, there can be no doubt. Enough sought naturalization during the decade ending with 1880 to indicate a growing predilection of that character. Many of them had become able to read our books and newspapers, and as they came to understand our history and civil institutions began to take a lively interest in public affairs, and to strongly desire identification with our people. If they could have been admitted to citizenship, even on very

stringent conditions, doubtless some features of their social condition would have been greatly modified ere this; but finding the door rudely and effectually closed in their faces the main incentive to interest in these matters was removed and they sunk back into the condition of political nonentities.

Even-handed justice and a strict interpretation of the Declaration of Independence would seem to have required a more liberal policy on our part in regard to these foreigners, while long residence, intelligence, and good behavior on their part ought to count for more than they do. The exclusion of any from citizenship simply on account of race, color, or nationality is both ungenerous and un-American. This is not saying that our entire Chinese population is fit for naturalization. Far from it. It is rather a strong intimation that our naturalization policy and laws need radical modification, and that character, general fitness, long residence, and regenerated sympathies are things to be taken into account in this matter, rather than the place of nativity, the set of an eye, or the color of a skin. Under a classification of this sort a few now excluded would come in, while many now in would manifestly be left out, greatly to our country's advantage.

III. *Religiously*, the Chinaman in America is, as a rule, a heathen of most unmistakable character, as were his fathers before him. He bows to grotesque images of Buddha and other great sages and heroes of extreme antiquity, and honors them with votive offerings on all great festival occasions. He strives to avert disaster or remove affliction by sundry efforts to placate disturbed spirits, or by "driving out the devil," which last he undertakes to accomplish by the discordant clangor of his native orchestra, the din of exploding fireworks, and a conflagration of candles and of paper images of his malign majesty. Most of all, he worships his ancestors, and daily honors their memory by setting incense-sticks before tablets on which their names and virtues are inscribed. Every considerable city on the Pacific coast has one or more temples where the paraphernalia and performance of pagan worship may be observed at almost any time, while no heathen Chinese dwelling in the country can be found without at least some small semblance of a shrine, though it be only some rudely scrawled characters on a red placard with dish of sand and "punk" sticks below it. Our average

Chinaman is an idolater—ignorant, superstitious, depraved, corrupt in imagination, and unholy in life. While possessing many admirable qualities of an economic and filial kind, such as industry, frugality, business integrity, and reverence for parents, still his heathenism is so pronounced and appalling that one familiar with it cannot but shudder at its enormities. The Chinamen illustrate most fully the stupidity and folly, the utter vileness and insufficiency of a pagan religion. The mass of them are people "having no hope, and without God in the world," to whom death and the grave are circumstances fraught with unspeakable terrors. Their religious condition is pitiable in the extreme.

While all this is true, our Chinaman has exhibited a marked susceptibility to religious influences of a higher character. Efforts for evangelization were early begun, notably by the Presbyterians at Sacramento, Cal., and taken up in turn by all the leading denominations. Missions, with week-evening and Sunday schools, were opened for his special instruction in most of the cities on the coast, and latterly in the East also, and erelong the Gospel was offered him in his own tongue by printed page and sermon and song. This has borne its fruits. Many hundreds of these people have professed conversion, abandoned idolatry, and united with the various Churches, while many thousands have been more or less affected by the enlightening influences of mission schools.

It has been again and again demonstrated beyond the peradventure of a doubt that the Chinaman in America may be soundly converted and as truly enjoy religion as anyone else. Being naturally conservative, he is decidedly slow about accepting a new, a *spiritual* religion; but when once the light reaches his soul, and he is truly converted, he becomes, if not an over-enthusiastic, yet withal, a prayerful, loyal, conscientious, and liberal Christian, and remains, as a rule, steadfast in the faith. If real persecution comes, as it often does, and he loses friends, social standing, and inheritance for Jesus' sake, he bears it like a genuine martyr, and exhibits a sufficiency of undoubted heroism to entitle him to both our sympathy and respect. He lives consistently and dies in triumph.

Yet missionary work among the Chinese in America is carried on in the face of peculiar difficulties, with results

that are all too meager. Among these obstacles are the following:

1. The absence of home life, with attendant demoralizing conditions already pointed out. "It is not good that man should be alone," and the Chinaman presents no exception to the rule.

2. The unsettled, migratory character of the population. They come and go, with no idea of permanent residence anywhere in this land, and therefore are not the sort of material from which to build up and maintain churches. They must be "caught on the wing," if at all, and evangelized, as they seldom remain long enough in hand to be thoroughly worked over.

3. The gross mistreatment and injustice to which they have often been subjected stand in the way of their evangelization. Wrongs have been perpetrated against these defenseless aliens so glaring and outrageous as to utterly shatter their confidence in the religion we profess, and make them chary of falling under its supposably malign influence. The only hopeful sign in this case is found in the fact that they have learned at last to discriminate between the "Jesus man" and the hoodlum.

4. The corrupting influence of the lower stratum of American society with which they come in closest contact. They are adepts in the adoption of American and European vices, and hence become worse and worse by association with our lowest and vilest classes. Unless reached by some of our missions and evangelized through their agency, or that of the Churches by more direct effort, the immorality of their heathenism becomes augmented by the addition of that peculiar to unsaved Christendom, and they at length are far more wicked than when they first came.

Yet, despite all this, God is doing a great work among the Chinese in America, and by them is preparing the way for still greater things in China. In the course of a few years the great majority of them will have gone from our shores; and in the coming revolution, peaceable or otherwise, out of which China is to emerge a new and Christian nation, these, so long under the shadow and tuition of American institutions, are to play no unimportant part.

A. J. Hanson.

Art. IV.—OUR FRAGMENTARY CONSTITUTION.

For several years past the General Conference of the Methodist Episcopal Church has been searching for a constitution. No one seems to have doubted the fact that a constitution of some sort actually existed, but the exact nature and extent of it have been the matters in dispute.

In their address to the General Conference of 1888 the bishops instituted certain inquiries respecting the constitution of the General Conference, and various resolutions upon the subject were subsequently offered and referred to committees, until at length provision was made for a commission of seven ministers and seven laymen, one from each General Conference district, and three of the general superintendents, who were to define and determine, if possible, the constitution of the General Conference, to identify the disciplinary paragraphs containing it, and to make their report to the ensuing General Conference.

On the afternoon of May 3, 1892, this commission submitted its report to the General Conference, designating the constitution as "the document drawn up and adopted by the General Conference of 1808, but modified since that time in accordance with the specifications and restrictions of the original document, and is now included in paragraphs 55 to 64, inclusive, in the Discipline of 1888, excepting the statement as to the number of delegates provided for in paragraph 55, which is an act solely within the power of the General Conference under permission of the second restrictive rule."

The commission also submitted a statement designating those parts of the Discipline forming "the organic law of the Church," namely: the Articles of Religion, the General Rules of the United Societies, and the constitution above referred to.

The commission likewise proposed a new form of constitution to take the place of the one already designated, provided the General Conference and the several Annual Conferences should adopt it by the requisite constitutional vote.

Tuesday, May 10, was fixed upon as the time for considering the report. Discussion began upon the definition of the existing constitution, and the exact extent of it. Many able

speeches were made and several amendments and a substitute were proposed, and on Friday, May 12, the following paper was adopted:

J. F. Goucher moved, as a substitute for all, the following: "The section on the General Conference in the Discipline of 1808, as adopted by the General Conference of 1808, has the nature and force of a constitution. That section, together with such modifications as have been adopted since that time, in accordance with the provisions for amendment in that section, is the present constitution, and is now included in paragraphs 55 to 64, inclusive, in the Discipline of the Methodist Episcopal Church of 1888, excepting, first, the change of the provisions for the calling of an extra session of the General Conference from a unanimous to a two-thirds vote of the Annual Conferences; and, secondly, that which is known as the plan of lay delegation, as recommended by the General Conference of 1868, and passed by the General Conference of 1872."

After adopting the above substitute the General Conference decided to postpone indefinitely the further consideration of the commission's report, with instructions to have the report published in the papers of the Church and presented to the next General Conference.

This did not wholly terminate the discussion, though a feeling existed that the action of the Conference had settled the fact that the Church has a constitution, and that it embraces more than the paragraphs containing the restrictive rules and the documents therein designated. The *Daily Christian Advocate* of May 14 contained the following editorial deliverance:

The action on the part of the report was exceedingly important. It settles the question as to what is of the nature and force of a constitution and what is not. That is a great gain—great enough to justify the existence of the commission, if nothing more comes of it. Hereafter the claim will not be set up that nothing is constitution but the restrictive rules. There are constructive rules as well as restrictive rules, and both the constructive and restrictive rules belong to the same instrument and stand upon the same ground as to authority and binding force. The only difference between the two classes of rules is with reference to the provision for change. There is a provision for altering or amending the restrictive rules, while there is none for altering or amending the constructive rules; but then the fact is assumed and justified by the debates and by usage that the process prescribed for changing the restrictions should and may apply as

well to the constructive rules—the latter including all that part of the constitution which constructs the General Conference by giving it its membership, its quorum, its presidency, its powers, and its limitations.

The statement that there is no provision for amending the "constructive rules," and the assumption that the "constructive rules" could be changed by the same process prescribed for changing the restrictions, speedily called out a demurrer and awakened a good deal of thought which possibly found no expression.

Legal minds perceived that either the "constructive rules" are changeable (yet not so as to destroy their integrity) at the will of the General Conference in accordance with the grant of power, or else they are not changeable at all. It is a settled maxim that a constitution which provides for its own amendment, and grants no power beyond that, cannot be changed by any other process than that prescribed in the instrument itself.

Von Holst, in his treatise on the Constitution of the United States, declares that valid arguments cannot be found in support of the erroneous and dangerous doctrine that the people—meaning by this the majority of the persons with full political rights—can, by virtue of their sovereignty, amend a constitution in any form or manner other than that prescribed in the Constitution. Popular sovereignty, he declares, is not identical with boundless arbitrariness. The people cannot be bound, but they can bind themselves; and precisely because they have bound themselves they have less right to place themselves above the law established by the sovereign will.*

In harmony with this doctrine, on Tuesday, May 17, Judge William Lawrence, of Ohio, secured the floor and offered the following:

Resolved, That the constitution of the Methodist Episcopal Church can be changed only in the mode and to the extent therein authorized.

In support of the resolution Judge Lawrence offered various able arguments and legal citations designed to prove that the people of the Methodist Episcopal Church have no power to

* *Constitutional Law of the United States of America*, pp. 265, 266.

assemble in convention and by their decree overthrow the present constitution and substitute a new one in its place. He held that there is no mode of amending the constitution other than that provided in that instrument. He further remarked:

1. Every person who unites with the Church impliedly agrees, if not in express terms, to abide by the constitution of the Church, to accept its lawful methods of effecting changes therein, and not to aid in making changes in any other mode. This is a part of what in law is called the "contract of church membership." Any change effected in any other mode will violate this contract, and be an invasion on the rights of every church member. The civil courts are bound to prevent this invasion and protect the church existing in the lawful forms. The contract of church membership includes property rights, which civil courts will protect, if they do their duty, under pressure of popular clamor, or fail in it from ignorance.

2. This is the law as settled by courts and as applied to a change of a State constitution.

When the constitution of a State provides a mode of changing its provisions no change can be made in any other mode. The people of the State have no right to make a change in any form they may originate or inaugurate. In support of this I refer to court reports of decisions, as follows: 6 Cushing, Massachusetts Reports, 573; 14 Rhode Island Reports, 649; Jamison on Constitutional Convention, Fourth Edition, section 570; State *vs.* Governor, 46 Ohio State Reports, 677; State *vs.* Neil, 40 Missouri Reports, 119; State *vs.* Swift, 69 Indiana Reports, 525.

In Jamison on Constitutional Conventions, Fourth Edition, 570, it is said: "If the constitution (of a State) authorizes its own amendment through the agency of a convention without further provisions, it is beyond dispute that it could not be amended in what we have called the legislative mode."

In Wells *vs.* Bain, 75 Pennsylvania State Reports, the court says: "Suppose a constitution formed by a voluntary convention (by the people), and an attempt made to set it up and displace the existing lawful government. It is clear that, neither the people, as a whole, nor the government having given their assent in any binding form, the executive, judiciary, and all officers sworn to support the existing constitution would be bound, in maintenance of the lawfully existing institutions of the people, to resist the usurpation, even to the whole extent of the force of the State."

The same rule applies as to the change of church constitution. In support of this I refer to: Rottman *vs.* Bartling, 35 N. W. Reports, 126 S. C.; 22 Nebraska Reports, 375; Sutter *vs.* Trustees, 42 Pennsylvania State Reports, 503; Schuorris Appeal, 67 Pennsylvania State Reports, 38; Austin *vs.* Searing, 69 American Decision, 672, notes; Wayland's Moral Science, page 337, chapter

on the Constitution of Societies; and Bacon on Benefit Societies, section 38.

The Supreme Court of Indiana in Lamb *vs.* Cain, decided November, 1891, says as to a church constitution: "It is undoubtedly true that the organic law cannot be changed in any other manner than that provided by the instrument itself, where it provides for an amendment or change."

Just how far the General Conference sympathized with Judge Lawrence's views we have no means of determining. His resolution was referred to the Committee on the Judiciary, which, unhappily, did not report upon the subject, so that the matter was left unsettled.

As for the notion that the people as a whole cannot fully amend their constitution whenever they deem it necessary, we should like to offer a statement from a work which has become a text-book in many of our schools. In defending the Constitution of the United States before the people of Pennsylvania, many of whom were at first unfriendly to it, James Wilson, one of the wisest and ablest of its framers, took the lead, and among many other arguments used the following:

> However true it might be in England, that the Parliament possesses supreme and absolute power, and can make the constitution what it pleases, in America it has been incontrovertible since the Revolution that the supreme, absolute, and uncontrollable power is in the people before they make a constitution, and remains in them after it is made. To control the power and conduct of the legislature by an overruling constitution was an improvement in the science and practice of government reserved to the American States; and at the foundation of this practice lies the right to change the constitution at pleasure—a right which no positive institution can ever take from the people. When they have made a State constitution they have bestowed on the government created by it a certain portion of their power; but the fee simple of their power remains in themselves.*

While we cannot always reason with absolute certainty from civil usage to ecclesiastical, it seems evident to us that this analogy would hold good in relation to the people and preachers of the Methodist Episcopal Church and the constitution under which they are acting.

By correspondence with Judge Lawrence since the General

* *Constitutional History of the United States*, by George Ticknor Curtis, vol. i, p. 643.

Conference closed we learn that the burden of his effort was to secure a decision to the following effect: 1. That the Articles of Religion are made unchangeable by the restrictive rules of the constitution. 2. That the constitution can be changed only by the mode and to the extent therein provided—that is, by the assent of two thirds of the General Conference and three fourths of the members of the Annual Conferences. He believes that the paragraph which protects the Articles of Religion from change cannot be repealed. He quoted Dr. Schaff as saying that these articles "are now unalterably fixed and can neither be revoked nor changed." But upon this subject there is, and will be, a difference of opinion. The Articles of Religion are certainly very strongly protected, so much so that the General Conference alone cannot disturb them in any manner whatever. But it must be remembered that these Articles of Religion are expressly named in the first restrictive rule, which originally was subject to change by exactly the same process as the others. In 1832 the process for amendment was changed, and the present exception concerning the first article was incorporated in the proviso. But surely the same power which placed the exception in the proviso is competent to take it out again. Even as the proviso now stands it is a plausible inference that the first restrictive rule is simply excepted from the regular or new process for change, but remains subject to change by the same process which governed it prior to 1832. Allow such an inference to be correct, and the Articles of Religion could be changed by a recommendation of each and all the several Annual Conferences and a two-thirds majority of the succeeding General Conference.

Dr. Neely, in his exceedingly interesting work on the *Governing Conference of Methodism*, has touched this point very emphatically. He thinks the change of 1832 rendered it impossible, however, for a single General Conference, even with the agreement of the ministry in the Annual Conferences, to amend the first restrictive rule, but he does not think that the rule cannot be amended at all. He says:

> By the constitution of 1808 the Annual Conferences and the next succeeding General Conference could amend or eliminate the first restrictive rule or any other restriction. By the provision of 1832 the first rule was excepted from the process by

which the other regulations could be amended, but this did not make it absolutely impossible to change the restriction as to standards of doctrine. The intention of the makers of the new provision was to protect the doctrines from hasty change by making the process of amendment more lengthy and difficult than in the case of the other restrictions.

The new provision for amendment created a double process. First, it would be necessary to amend the provision for amendment by striking out the words "excepting the first article." This, according to the constitution, could be done by the action of the ministers in the Annual Conferences and the concurrence of the next General Conference, or by the action of two thirds in the General Conference and the concurrence of three fourths in the Annual Conferences. If this was agreed to, then the first restriction would no longer be an exception, and it could be amended just as any other restriction.

In this way it might be possible to change the restriction as to standards of doctrine within the period of two General Conferences, or four years. Thus, a General Conference might recommend the striking out of the words "excepting the first article," and the ministers in the Annual Conferences the next year might concur. This being done the words would be eliminated. Then the next year an amendment to the first restrictive rule might be passed around the Annual Conferences and agreed to by the requisite three fourths vote, and if the next General Conference concurred by a two-thirds vote the amendment would be effected.*

We agree with Dr. Neely as to the possibility of a change in the first restriction, but we doubt whether it could legally be accomplished, save by at least one process, under the old constitution. The simple truth is, the first restrictive rule has never been exempted from the method for amendment incorporated in the constitution of 1808. That method gave the initiative step to the Annual Conferences alone. Each and every Annual Conference therefore must, by a majority vote of each, recommend the change before the General Conference has power to touch it. Surely the Articles of Religion are thoroughly hedged about by difficulties for advanced *doctrinaires* who might wish to change them, but they are not "unalterably fixed" should the rank and file of our ministry ever deem a modification desirable.

It will be convenient at this point to republish the constitution of 1808, and to trace the important changes made

* *The Governing Conference of Methodism*, by T. B. Neely, D.D., LL.D., pp. 405–407.

in it since that date. The original constitution reads as follows:

Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Answer, 1. The General Conference shall be composed of one member for every five members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference; yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed by the General Conference from time to time; but the general superintendents, with or by the advice of all the Annual Conferences, or, if there be no general superintendent, all the Annual Conferences respectively, shall have power to call a General Conference, if they judge it necessary, at any time.

3. At all times when the General Conference is met, it shall take two thirds of the representatives of all the Annual Conferences to make a quorum for transacting business.

4. One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present the General Conference shall choose a president *pro tempore*.

5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, namely:

(1.) The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

(2.) They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

(3.) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

(4.) They shall not revoke or change the General Rules of the United Societies.

(5.) They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

(6.) They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided,

nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.

In 1832, as we have noticed, the provision for amendment was changed, all the Annual Conferences and the General Conference concurring by the regular constitutional majorities, so as to read as follows:

Provided, nevertheless, that upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid such alteration or alterations shall take effect.

In 1836 the second restrictive rule was changed, altering the ratio of representation so as to read, "They shall not allow of more than one representative for every fourteen members of the Annual Conferences, nor allow of a less number than one for every thirty."

In 1860, the Annual Conferences having again voted favorably, the second restrictive rule was again suspended, and the ratio of representation was changed so as to read, "nor allow a less number than one for every forty-five."

In 1856 the General Conference alone changed that clause in the constitution which required the concurrent advice of all the Annual Conferences to authorize the bishops to call an extra session, so that the advice of only two thirds of the Conference was made requisite. This action the General Conference of 1892 was led to pronounce unconstitutional.

In 1860 the third restrictive rule was amended so as to permit the appointment of missionary bishops for our foreign missions.

In 1868 the second restrictive rule was modified so that no Annual Conference should be denied the privilege of at least one delegate.

In 1872 the second restrictive rule was again changed so as to admit lay delegates, and the body of the constitution was

made to conform with the provision of the amended rule. But the General Conference of 1892 declared these changes in the body of the constitution to be unconstitutional.

There have been other minor changes in the language of the constitution, some of them authorized by the General Conference, and some of them made by the editor of the Discipline on his own authority; but the above will suffice to show the important changes in our constitution between the time of its adoption in 1808 and the time of its overhauling in 1892. As it stands to-day it is a fragmentary and bleeding affair, the unchallenged remnant poorly applying to the changed condition of the Church, especially in the matter of lay representation.

But let us look further at the constitution as it stands, and determine, if possible, by what process its various provisions can be modified. We hold that, while the Methodist Episcopal Church has a constitution, it is not a completed constitution, nor yet is it a petrified nor a fossilized constitution. The document is more in the nature of a nucleus for a constitution. True, it embodies various fundamental organic provisions, such as, (1) a General Conference with ministerial delegates, (2) Annual Conferences, (3) the Episcopacy, (4) quadrennial Conferences, (5) the power of the General Conference to make rules and regulations, subject to six restrictions, and (6) the power of two thirds of a General Conference, with the assent of three fourths of the Annual Conferences, to suspend the restrictions and engraft new provisions on the constitution.

But the constitution does not open in the regular constitutional form. It contains no preamble. It nowhere says, "We, the preachers of the Methodist Episcopal Church, ordain." It is younger than the Constitution of the United States, yet it is almost without form, and certainly without adequate preliminary statement.

Even the important question originally used to introduce the subject has been expunged by some process from the Discipline. That question, "Who shall compose the General Conference, and what are the regulations and powers belonging to it?" does bear a semblance of constitutional dignity, but only a semblance. There is not enough of it to determine whether the subject-matter it introduces is the beginning or nearly the

ending of a supreme charter. And, indeed, it is disputed whether the document under consideration is the constitution of the General Conference or the constitution of the Methodist Episcopal Church. As a constitution of the General Conference alone it has a sufficient length, breadth, and thickness to give it respectability, but as a constitution of the Church it is not long enough to touch the remote points of our economy, wide enough to include any considerable portion of our varied interests, nor thick enough to hold together when once the people and preachers of the Methodist Episcopal Church determine to adopt something more elaborate and perfect.

The Constitution of the United States opens with this preamble:

> We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Why did not the preachers of the Methodist Episcopal Church thus formally and vigorously announce their purpose? They were enjoying their civil rights and privileges under the Constitution of the United States, were familiar with its terms, and were wise enough to draft a similar preamble if they intended to formulate a regular church constitution. Certainly a preamble is very necessary. It opens to view the vital intent and purpose of the constitution-makers.

> It is an admitted maxim, in the ordinary course of the administration of justice, that the preamble of a statute is a key to open the minds of the makers as to the mischiefs which are to be remedied and the objects which are to be accomplished by the provisions of the statute.*

The constitution of the Methodist Episcopal Church has no preamble, and it differs otherwise as widely as the poles from the Constitution of the United States. The latter document confers upon Congress only such powers as it distinctly specifies. The former document confers upon the General Conference all powers save those which it distinctly withholds. The

* Story's *Comments on Constitution of United States*, Section 459.

latter document expressly stipulates that no part of itself shall be changed except by the constitutional process. Read:

> The Congress, whenever two thirds of both houses shall deem it necessary, shall propose amendments to this Constitution; or, on the application of the legislatures of two thirds of the several States, shall call a convention for proposing amendments to the Constitution, which, in either case, shall be valid, to all intents and purposes, as part of this Constitution, when ratified by the legislatures of three fourths of the several States, or by convention in three fourths thereof, as the one or other mode of ratification may be proposed by the Congress.*

There is no such article in the so-called constitution of the Methodist Episcopal Church. There is an article, however, which provides by similar process for change in the restrictive rules, but it does not designate any other portion of the constitution.

It is thus made plain that a radical difference exists between the limitations of the Constitution of the United States and those of the constitution of the Methodist Episcopal Church. The former apply by direct statement to everything in the Constitution, the latter by direct statement only to "the above restrictions," namely, the six restrictive rules.

One writer has attempted to show that the expression "the above restrictions" was intended to include the terms of the whole chapter. That this is not true is evident from the specific statement which follows, namely, "excepting the first article." The "above restrictions," therefore, include the six articles of limitation—no more, no less. Those six articles open with this sweeping and comprehensive grant of power:

> The General Conference shall have full power to make rules and regulations for our Church, under the following limitations and restrictions.

Every principal word of this unlimited grant has a ton of meaning in it. It is not only power that is given, but "full power." It is not only power to hold, but "power to make." The power is just as complete for the making of "rules and regulations for our Church" within the scope of the grant as was the power of the General Conference before it became a delegated body. The preachers as a whole withheld nothing

* *Constitution of the United States*, Article v.

from the preachers to be chosen except as specified and made plain in the restrictions. No doubt ever existed upon this point until the searchers after a constitution began their hunt for limitations which were never limited.* It was significant that in the report of the commission the General Conference was first asked to define the present constitution as the document adopted in 1808, with such legal modifications as have since been made, and were next asked to say that "the organic law of the Methodist Episcopal Church includes and is limited to the Articles of Religion, the General Rules of the United Societies, *and that which we have already defined as the constitution of the General Conference;*" and then, as a grand and clinching *finale*, were asked to adopt a revised constitution under the title of "Constitution and Powers of the General Conference," in which the grant of power was made to read:

> The General Conference shall possess supreme legislative, executive, and judicial powers for the government of the Church, *subject to the provisions of this constitution*, and under the following limitations and restrictions.

Ah! Was it strange that the General Conference paused? Was it strange that the delegates wished to think it over and have it published? They saw a grant of power in the new form no more like that in the old form than a mud-puddle is like an ocean. The fathers subjected the General Conference only to the specified "limitations and restrictions," but the sons proposed to subject it forever to all the provisions of a document drafted by a little committee in secret session, and

*In the General Conference of 1832, near the close of the session, the following resolution was offered:

Whereas, Great inconveniences have been experienced when the General Conference commences its session on the first day of May, on account of many of the delegates, especially from the North and East, having to start in a season when the winter is just breaking up and the roads very bad and when the navigation is still obstructed by ice; and, *whereas*, it is believed that it is perfectly within the province of this Conference to vary the time of its meeting; therefore,

Resolved, That the next General Conference will commence its session on the first day of June, instead of the first day of May.

The above was laid on the table, probably from want of time to consider it (May 25). There is no evidence that the General Conference did not believe it had power to take such action. Yet, had it passed the resolution, it is probable that the General Conference of 1892 would have declared it to be unconstitutional.

divulged to the public only when the time had come for action. Had the General Conference adopted that constitution by a two-thirds vote, and had the Annual Conferences approved it by a three-fourths vote, there would longer remain little use for the restrictive rules, save as melancholy reminders of the eighty-four glorious years during which the General Conference was indeed a supreme legislature, having "full power to make rules and regulations for our Church," subject only to the sufficient safeguards which our sagacious Christian fathers felt absolutely bound to throw around the sacred institutions which God had intrusted to their keeping. With that constitution adopted, the General Conference, so far from having "full power to make rules and regulations for our Church," would not have power to invite a missionary bishop to preside over its deliberations even for one session, nor to pave the way therefor, nor to order that future sessions should meet at any other hour than ten o'clock A. M. on the first Wednesday in May, every fourth year, etc., nor to permit the ministerial and lay delegates to sit apart, nor to do any little thing other than as specified in the "constructive rules."

But we are reminded that the General Conference of 1892 did define the constitution, or, rather, designated a section of the Discipline which is of constitutional import. It said:

> The section on the General Conference in the Discipline of 1808, as adopted by the General Conference of 1808, has the nature and force of a constitution.

The real value of this declaration can be known only when the significance of the phrase "nature and force of a constitution" is definitely determined.

Constitutions differ widely. There are constitutions and constitutions, and "the nature and force" of each depend to a great extent upon the terms of the instrument itself, the character of the people adopting it, and the circumstances and influences under which it came into being. "The nature and force" of the laws of the Medes and Persians were very unlike "the nature and force" of the laws of the American people. "The nature and force" of the supreme law of the Ottoman Empire are widely at variance with "the nature and force" of the Constitution of the United States. There is no unvarying

standard of "the nature and force of a constitution." The General Conference, therefore, probably meant simply to declare that a certain section of the Discipline of 1808 was the beginning of the existing constitution of the Methodist Episcopal Church. It accepted no more of the modifications adopted since 1808 than were adopted in harmony with the original provisions for amendment. Indeed, it is doubtful whether it accepted as much. It rejected the change of the provision for calling an extra session of the General Conference, for the reason that the Annual Conferences had not concurred in it. But where is the constitutional authority for requiring such concurrence? Was not said change the making of a "rule and regulation for the Church?" And was there anything in the limitations and restrictions to prevent it? True, the change itself was most courageous action—courageous even to the verge of rashness; but in the absence of a written prohibition the General Conference of 1856 very reasonably believed that it was acting within the limits of its power. Its conception of the power of the General Conference over any of the "constructive rules" agreed with that of the General Conference of 1832, which, as before noted, considered itself empowered to change the date of its meeting.

Certain it is that the "full power to make rules and regulations for our Church" must apply to matters treated in the constitutional chapter, unless the restrictive rules forbid. The clause which stipulates that the General Conference shall meet on the first day of May every four years perpetually is simply a "rule." If the General Conference should desire to ordain that future sessions of that body shall convene on the first Wednesday in May every four years perpetually it certainly has authority to do so. The making of such a rule is fully in accord with the intent of the constitution-givers, and it would not be under the ban of any restriction.

If it be said that this principle would give the General Conference power to annihilate itself we answer, This is not true. To annihilate itself would be to do violence to every one of the restrictions and to foil every purpose and intent of the makers of the constitution. It is one thing to modify and improve a working rule, and quite another thing to paralyze or destroy it. The General Conference is authorized to improve, but forbidden

to destroy. It lives, moves, and has its being under the auspices of a free constitution, but it is restrained from suicidal acts by fundamental laws which circumscribe its power and confine it within bounds.*

As to the plan of lay delegation incorporated in the body of the constitution in 1872, we are unable to determine to just what extent the General Conference authorized either the language or the editing. But whatever bears the stamp of General Conference authority and is in harmony with the constitutional amendment then effected is certainly not out of place in the body of our free constitution, the action of the last General Conference to the contrary.

We may say that the action of the General Conference at Omaha did not change the character of the constitutional sections or section. They were as much a constitution before as they were after the vote. If they were not a constitution at all before, they are not such now. Constitutions are neither made nor unmade by the sole vote of the body constituted. The General Conference could declare certain paragraphs to be constitutional and certain other paragraphs to be unconstitutional, but unless the Annual Conferences concur by a constitutional vote the declaration is of value only as a supreme court decision. In the present case the General Conference made a declaration by mere show of hands, and rested. It rested perfectly, too. It could not be induced again to take up the subject. As we have seen, a learned judge labored hard to elicit a further expression, but he could get no further than the committee. The thoughtful editor of the *Daily Advocate* likewise called attention to the occasion for further action, showing that while what had been done was valuable in itself it left matters in an awkward shape for the next Discipline. The paragraph pertaining to lay delegation had been declared unconstitutional, and should therefore have

* In his great speech on the case of Bishop Andrew before the General Conference of 1844 Dr. L. L. Hamline (afterward bishop) said: "We cannot by our enactments divest ourselves of constitutional powers, no more than man made in God's image and about to inhabit God's eternity can spurn the law of his being and divest himself of free agency and immortality." Yet Dr. Hamline believed that under the six restrictions, "slender restrictions" he inappropriately called them, the General Conference "can make *rules of every sort* [italics his] for the government of the Church." His whole speech is brimming o'er with this idea.

been ordered out of the constitution. But that would have left the document mutilated. The *Advocate* editor would therefore have had a "constructive rule" framed in harmony with the existing restrictive rule, which would have restored the symmetry of the document and helped to give it completion. But the General Conference did nothing to place such a rule upon its passage. Practically it said, "Thus far and no farther."

We are glad it did so. We all need years for the study of this great question. Our General Conference is a unique body and requires a unique constitution. It must have large liberty and as much power as is consistent with safety. It meets but once in four years. It remains in session for less than one month. It is composed exclusively of professed Christians chosen by other adult Christians for special considerations of fitness. It is thus removed a step from the plane of ordinary legislatures, and cannot in reason be subjected to all the restrictions and difficult processes which characterize the charters under which they convene and act. The experience of nearly a century justifies the wisdom of the men who gave the General Conference its being so nicely equipped for prompt, speedy, and comprehensive legislation, and at the same time so effectually restrained it from extravagant and revolutionary proceedings. The practically hurtful errors of the General Conference in the past would not have been avoided had it been restricted to the full extent proposed in the waiting constitution, but on the other hand its free and helpful action might frequently have been retarded.

We restate a few important points:

1. The constitution of 1808 is basal in character, a foundation plank contributed by the pioneers for use in a grand organic platform yet to be framed.

2. As a constitutional beginning it is designed to be and to do exactly what its terms specify. It is just as comprehensive and powerful as its language and character make it, and not more so. The words of a constitution are to be understood by their plain and evident meaning.

3. The hewers of this constitutional plank understood the meaning of the terms they employed, and we allege, therefore, that they did not design to limit the powers of the General

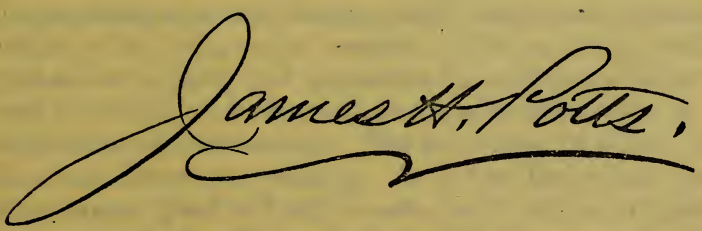
Conference further than they specified. They meant just what they said, and they said exactly what they meant.

4. It is, therefore, further evident that they did not intend to limit the body of the document to the constitutional process, far less to exclude it altogether from the possibility of change by any process. If they had so intended they would have so stipulated.

5. It follows that such changes as have been made in the body of the instrument by formal enactments of the General Conference are constitutional in the sense of being in harmony with the constitution, and, therefore, are entitled to a proper place in the constitution.

6. The constitution as it stands has the nature and force originally given to it, and no more. The history of eight decades of legislation under it contains no illustration of a subserviency by the General Conference to a "force" not described or even hinted at in the original document.

7. The development of a complete and satisfactory constitution is now the special responsibility of the Methodist Episcopal Church, but no constitution should ever be accepted by either the Annual Conferences or the General Conference the terms and provisions of which do not comport with the wisdom, freedom, and generous conservatism represented in the useful little document handed down by the fathers.



Art. V.—WANTED, AN ETHICAL POLITICAL ECONOMY.

In its principles and in its practical workings our present political economy is inequitable and injurious to the last degree. This statement is not made from the standpoint of the socialist, who would substitute for the present order a "paternal government," which should be the sole proprietor of all the means of production, the sole manager of all industries, and distributer of all wealth. Nor is it made from the standpoint of the land reformer, who would nationalize all land by confiscating rents. But the statement is made in the conviction that Christian ethics were divinely intended to govern the conduct of men in the pursuit of wealth, and that not until political economy is written and taught in the schools in conformity with this fact will the evils of our economic system be eliminated.

In insisting that an ethical political economy must be written and taught as the indispensable condition precedent to the removal of economic wrongs, it is not assumed that those wrongs are caused solely by unethical economic teaching. They are the fruit of human greed which, unrestrained by any humanitarian considerations, has enriched the few at the expense of the many. So enriched, these few have dominated the utterances of thinkers and writers, and have shaped in their own interest the prevailing economic teaching, which has, in turn, become the authority for their unjust methods. The unethical teaching thus serves to justify and perpetuate the unethical conduct of men in pursuit of wealth, and stands as an obstruction to the reformation of that conduct. The first thing, therefore, to be done is to correct the teaching. It is true that where that is done human greed will still remain, but it will be stripped of the supposed scientific sanction to which it now appeals in defense of its evil practices.

The political economy which is taught in our schools and colleges and helps to shape the economic life of the nation was written and is taught with a decided bias of sympathy for the interests of capital. In his *Economic Interpretations of History* Professor Thorold Rogers says:

> Most writers on political economy have been persons in easy circumstances. They have witnessed with interested or sympa-

thetic satisfaction the growth of wealth in the class to which they belong, or with which they have been familiar. In their eyes the poverty of industry has been a puzzle, a nuisance, a problem, a social crime. They have every sympathy with the man who wins and saves, no matter how, but they have not been very considerate for the man who works. They lecture the poor on their improvidence, their recklessness, on the waste of their habits; but quite overlook the fact that these habits are the fruit of centuries of oppression and injustice in the division of the products of industry.

Most of the standard works on economics have been written by incumbents of chairs of political economy endowed by capitalists who, to a very large extent, control the utterances of the teachers they support. These "patrons of learning" heartily believe in the accumulation of great fortunes by all means not illegal that are used to that end. They are usually opposed to profit-sharing, to labor organizations, and to lessening the hours of labor. It would require more than ordinary courage and independence for a professor of political economy, in a chair endowed by such men, to write or teach anything that would materially traverse their views and interests. It is not in human nature for a man who is profiting by the present industrial system, and by taking the lion's share of the products of industry, to support a teacher who would insist that the system is wrong and the division unjust. The incumbent of a chair supported by monopolists, or by employers of labor who believe in the ten-hour day, would, if he indulged in very strong denunciation of monopoly or advocated the eight-hour day with much earnestness, soon pay for his temerity by the loss of his place. The removal of Professor Thorold Rogers from the chair of political economy in Oxford University, "of which," he says, "I was unjustly deprived because I traced certain social mischiefs to their origin," shows what it costs to be a conscientious thinker and writer in such a position.

It is a fundamental principle of the school of political economy which is standard in this country that it is no part of its functions to show what *ought* to be; that its only office is to explain what *is*. The standing contention of the leading authors of this school is that political economy has nothing to do with questions of morality or justice, or with any ethical question whatever. These writers are Ricardo, Mill, Cairnes, McCulloch,

and Walker. Ricardo is the discoverer of "the iron law of wages," to wit, that wages must fall to the lowest rate on which laborers can live and propagate. McCulloch is the author of the doctrine that government has nothing to do with the equities of taxation: "The distinguishing feature of the best tax is not that it is most nearly apportioned to the means of individuals, but that it is easily assessed and collected." Our system of indirect taxation is based on this doctrine. By this system, says Edward Atkinson, "the heaviest burden of taxation falls on the poor man. It finds him poor, keeps him poor, and often reduces him to pauperism." Mill, Cairnes, and Walker strenuously insist on the unethical character of political economy. Professor Cairnes says it is a neutral science, dealing only with abstract principles:

> Moral and religious considerations are to be taken account of by the political economist precisely in so far as they are found in fact to affect the conduct of men in the pursuit of wealth.

He also adds that they are less important than other principles, "because they are far less influential with regard to the phenomena which constitute the subject-matter of his inquiries." Francis A. Walker, whose work is in general use as a text-book in this country, says:

> Political economy has to do with no other subject whatever than wealth. Especially should the student of economics take care not to allow any purely political, ethical, or social considerations to influence him in his investigations. All that he has, as an economist, to do is to find out how wealth is produced, exchanged, distributed, and consumed. It will remain for the social philosopher, the moralist, or the statesman to decide how far the pursuit of wealth, according to the laws discovered by the economist, should be subordinated to other, let us say, higher considerations.

Political economy, says John Stuart Mill, is concerned with "man solely as a being who desires to possess wealth. . . . It makes entire abstraction of every other human passion or motive; except those which may be regarded as perpetually antagonizing principles to the desire for wealth, namely, aversion to labor and desire of present enjoyment of costly indulgences." That is to say, the only motives to conduct which this school takes into consideration are those which spring from the worst

passions of human nature—greed, laziness, and gluttony! Is it any wonder that political economy has been characterized by Carlyle as "a dismal science," and as "a wretched, unsympathetic, scraggy atheism and egoism?"

Commenting on this passage from Mill, Mr. Walker says:

> We have here all the elements of the economic man. . . . Wealth he never fails to desire with a steady, uniform, constant passion. Of every other human passion or motive political economy "makes entire abstraction." Love of country, love of honor, love of friends, love of learning, love of art, pity, shame, religion, charity, will never, so far as political economy cares to take account, withstand the effort of the economic man to amass wealth.

Evidently this "economic man" is not an attractive character; and yet it is avowedly the sole object of the prevailing school of political economy to show how this sordid creature, influenced by the two antagonistic motives, the desire for wealth and the desire for self-indulgence, will act! It seems a waste of time to study any text-book of this dismal science to ascertain how he will act. From a little observation of what he has done and is doing we know what he will continue to do. If his desire for wealth overcomes his aversion to exertion he will enrich himself by unjust gains. He will monopolize the bounties of nature and the fruits of progress which God intended for all. If he cannot do this alone he will do it by combining with other "economic men" in forming pools, syndicates, and trusts to control the supply and price of production. He will thus himself evade the law of competition, which he will apply with crushing power to wage-workers, forced by want to underbid each other. He will treat human labor as a commodity, like cattle and grain, the price of which is governed by the law of supply and demand; and he will take care, by employing pauper workmen, that the supply of labor will be sufficient to reduce wages to the lowest living ratio. He will support a lobby in Congress to control legislation in his own interest. He will make bread dear by "cornering" grain, while the poor suffer for the food with which his elevators are bursting. He will water stocks and extort dividends from consumers on shares that cost him nothing. He will own the telegraphic system of the country, and exact five to ten times as much for service as he could ren-

der it for, at a handsome profit. He will own the coal fields of the country and the means of transportation, and enrich himself by exorbitant prices and rates, while farmers lack coal for household use, and his miners and other poor consumers suffer for want of bread.

All this and much more the "economic man" is doing, while political economists, whose works are considered safe for use by the youth of our land, stand by and avow that they have nothing to say concerning the moral or immoral aspects of his conduct. Those are "ethical considerations with which political economy has nothing to do." Tell such teachers that these operations of their "economic man" are inimical to the welfare of the people and menace the life of the nation, and they answer, in the words of Walker, that "political economy is the science, not of welfare, but of wealth." It is certainly not the science of national welfare, for no nation can be truly prosperous or safe in which wealth is more and more concentrated in the hands of a few "economic men" who are entirely unrestrained in enriching themselves by love of country, justice, pity, humanity, or honor, while the masses are becoming relatively poorer every year. The teaching of this "science" does unspeakable injury by making more such "economic men." Manifestly, the effect on the character of young men in college of inculcating, as one economist of this school does, that "over-conscientiousness is a disadvantage in business, and deservedly so," and, as the entire school does, that self-interest is the all-dominating law of economic life, must be pernicious in the extreme. Imbued with such principles an army of graduates goes out from college every year to prey upon their fellow-men, with no other check upon their predatory instincts than such legal restraints as they cannot evade, and whose chief regret is voiced in the saying of a stock-jobber: "One cannot make a fortune nowadays without brushing close to the penitentiary." It is safe to affirm that much of the scoundrelism in business is chargeable to the complete divorce of ethical consideration from the economic teaching of the prevailing school.

With more liberal views of the functions of the Church and pulpit the evils described might to some extent be remedied; but, unfortunately, the power of wealth which prevents a revision of political economy in harmony with the ethics and

equities of Christianity also dominates the Church and warns the pulpit off the field of economics, as embracing only questions that are purely secular and entirely outside the legitimate sphere of the pulpit. Never was a doctrine more false foisted upon the credulity of men. The secular life of men comprises nearly all of human activity. In it, if at all, human character must be formed to virtue by the domination of Christian principles. If the pulpit be estopped from applying the ethics of the Gospel to business methods, it has left no sphere of usefulness large enough to justify its existence.

The prevailing school of political economy originated with the Physiocrats of France during the latter part of the last century, and has held sway ever since in this country, in England, and in France. In Germany an opposing school has risen since 1850. It is known as the Historical School, and differs from the other in giving prominence to ethical aims and motives as essential to a truly scientific and logical method of political economy. It insists that the phenomena of wealth should not be considered apart from the facts of the moral, political, and social order with which they are closely interwoven; that society must be considered in the totality of its elements; that it is unscientific to narrow the premises of political economy to only two antagonistic motives—the desire for wealth and the desire for self-indulgence; that isolated views of a particular aspect of social life are essentially vicious; and that the exclusion of ethical considerations from the purview of political economy makes it a maimed and decrepit affair, unworthy to be called a science. Among the leaders of this school are Professors Roscher, Kneis, Hildebrand, Cohn, Schonberg, and Wagner, of Berlin.

Professor Schonberg says, on the general subject:

> Our economic life is a social structure for which men are responsible, and its improvement, its formation in the manner best for the well-being of the whole body of society, is one of the weightiest problems of nations.

In a review of Cohn's *System der Nationalökonomie* Professor Wagner says:

> Economic phenomena are to be considered in their relations to society in all its aspects. Political economy is not only to analyze and describe what is; it is to point out what should be. The

different motives [to economic activity] can, I believe, be reduced to five—four egoistic and one not egoistic.

In the first class the prime motive is self-interest; the other three egoistic motives he names are merely modifications of self-interest. He then adds of the final motive:

Lastly, in this complex of motives and in the struggle for self and for those we make a part of ourselves, we find the non-egoistic motive, the sense of duty, and, when we fail to do our duty, the reproach of conscience.

Now, theory, in so far as it operates with psychological motives, makes deductions from them, and tries to explain phenomena that are based upon man's economic activity, must begin by considering the possible influence of all these motives. Hypothetically, we may disregard the operation of some of them. We may assume, for instance, that that of securing individual advantage is alone at work. But theory can never begin by assuming that this is the fact, and that one motive suffices to explain the fact. That must be tested by observation and experience. And when the theoretical question is, What *should* be? we must always investigate, and must never assume that the state of things at which we aim will take place by the mere operation of self-interest. If it does not so take place, we must search whether the other egoistic motives can serve or ought to serve to bring about the desired result, and in case of need we must appeal to the motives that spring from a sense of duty. . . . The great point is that the motives of individual advantage should be combined with altruistic motives, or replaced by them. The last and highest ideal for an individual and for a people is, first, to develop the finer egoistic motives in place of the coarser, and, in the end, to substitute the entirely non-egoistic motives for the egoistic.

This last is the task undertaken by Herbert Spencer in his search for a valid system of ethics for the government of economic life and all human conduct; but he expressly renounces the aid of religion, and claims, indeed, that "moral injunctions are losing the authority given by their supposed sacred origin." *Per contra*, Professor Wagner declares the following:

All experience teaches that action of this kind [non-egoistic, which seeks "to protect the industrially weak and to increase the gains of the poor"] is most effectively secured, if it be also enjoined by religion. . . . The task of society is to secure obedience to the moral law in industrial life. Here we must set up an ideal of a just distribution of incomes.

It is in recognizing this "task of society," and also the proper business of the scientific economist, as well as of statesmen,

philanthropists, and ministers of religion, that the German or Historical School is differentiated from the unethical school of political economists whose works are standard in nearly all countries. In England, Professor Thorold Rogers, recently deceased, was the chief political economist of commanding ability whose voice has been heard protesting in the name of science against economic injustice. "In France," says Professor Richard T. Ely, "political economy has degenerated into a mere tool of the powerful classes." The same may be said of the United States, if we except Dr. Ely's own work. He is an earnest advocate of the ethical method. Nearly all the books which have influence among us consist of works of the dominant school, on the one hand, and books advocating revolutionary theories, on the other; both of which ignore Christian ethics as a possible factor in molding the economic life of individuals and of the nation. The revolutionary theories are, to a large extent, the result of a reaction from unethical teaching in places of authority.

What is needed, then, is a political economy that shall in theory and practice admit Christianity to its divinely intended place as a controlling force over the conduct of men in the pursuit of wealth; that shall show, not only what *is*, but what *ought* to be—show what is as a warning and as a guide by contrast with what should be; that shall be a science of common well-being, and shall insist that no nation in which the rights and welfare of any class are ignored can make true progress; that shall seek to substitute altruistic for egoistic aims, and to displace the purely selfish "economic man" by one governed by the Golden Rule.

Chas. H. Zimmerman

Art. VI.—THE CHARACTER OF COLUMBUS.

Columbus is described by Alexander Humboldt as "a giant standing on the confines between mediæval and modern times, and his existence marks one of the greatest epochs in the history of the world." The translator of Professor Francesco Tarducci's recent *Life of Columbus*, writing of the application already made to the Roman pontiff for the canonization of the celebrated discoverer, uses still stronger language, saying;

> When we consider the work that Columbus performed . . . and the pure intention of glorifying God from which he acted, we must confess him one that seems worthy of religious veneration; . . . his wonderful observation of natural phenomena, his sagacity in explaining them, and the glorious plans which his genius conceived and his energy carried out, we must look upon him as one of the greatest of men.

That there is an obverse side to this flattering portraiture of the man who to-day is the idol of many minds is shown by Mr. John Fiske in the preface to his *Discovery of America*. Writing of the difference concerning the personal character of Columbus between the view given of it in his work and that of Mr. Winsor in his recent *Life of Columbus*, he says:

> Mr. Winsor writes in a spirit of energetic (not to say violent) reaction against the absurdities of Roselly de Longues and others who have tried to make a saint of Columbus; and under the influence of this reaction he offers us a picture of the great navigator which serves to raise a pertinent question. No one can deny that Las Casas was a keen judge of men, or that his standard of right and wrong was quite as lofty as anyone has reached in our own time. He had much more intimate knowledge of Columbus than any modern historian can ever hope to acquire, and he always speaks of him with warm admiration and respect. But how could Las Casas ever have respected the feeble, mean-spirited driveler whose portrait Mr. Winsor asks us to accept as that of the discoverer of America?

Yes; this is a "pertinent question." Perhaps there is no better method of solving it than that which Macaulay suggested in his caustic review of Montagu's *Life of Bacon*. Macaulay claimed that Mr. Montagu, having assumed Bacon to be an eminently virtuous man, had proceeded to judge "the fruit by the tree." Forced to admit that some of Bacon's actions were not

defensible, when measured by strict ethical principles, he had insisted that any explanation of them was more probable than that Bacon could have done anything very wrong. The extreme eulogists of Columbus appear in like manner to have taken the high character of their hero for granted, and inferred from it that his actions, if not always strictly right, were at least excusable; or, as Mr. Winsor charges Washington Irving with having done in his charming biography of the great discoverer, they "determined to create a hero," and then "glorified what was heroic, palliated what was unheroic, and minimized the doubtful aspects of Columbus's character." Both of these methods are obviously wrong and misleading. To rightly estimate him his actions must be impartially viewed as the fruit of his character. When thus studied it will appear that he was not a saint, as De Longues claims, nor a perfect hero, as Irving portrays him, nor a driveling scamp, as Aaron Goodrich, one of his biographers, contended, but a brave, intelligent, resolute mariner, with strong scientific instincts, whom Providence guided to the discovery of a previously unknown continent, but whose life was spotted by many deeds which dim the glory that yet illuminates his name.

Notwithstanding much persistent historical research very little is certainly known respecting the early life of Columbus. That he was born in Genoa is generally admitted; but the year of his birth is still problematical. Irving, Tarducci, and Fiske accept 1435 or 1436 as its probable date. Winsor favors 1446 or 1447. His admirers have spent much time in the vain endeavor to prove that he was nobly descended, but the fact remains that his father, Domenico Colombo, was a respectable wool weaver and "the keeper of a house of entertainment." Fortune he had none. His ancestors for two or three generations had followed the same useful calling. Thus Columbus was, as Napoleon once claimed to be, his own ancestor. His son Ferdinand was content to have it so; for after his father's death, when some of his ardent admirers began to search for evidence that the deceased admiral had noble blood in his veins, Ferdinand very sensibly said:

> I think it better that all the honor be derived to us from his person than to go about to inquire whether our father was a merchant or a man of quality that kept his hawks and hounds.

The opening years of Columbus's career are enveloped in a cloud hitherto impenetrable, except through here and there a rift. It is known, says Winsor, that the wool combers of Genoa had established schools for the education of their children. It is scarcely to be doubted, therefore, that young Christopher, while learning his father's trade, was sent to one of those schools. There he learned to be a good penman, and probably acquired the skill to draw maps by which in after years he gained a livelihood. Some authorities affirm that he was for a brief period a student in the University of Pavia, where he acquired some knowledge of the principles of cosmography, astrology, and geometry; others find no evidence that he was ever at a university. Be this as it may, it is hardly doubtful that when he was about fourteen years old he became a sailor. Probably his naturally adventurous nature, acted upon by the ruling spirit of his native city, moved him to this step. As Tarducci observes, Genoa was at that period supported by the sea on which her citizens had won wealth, power, and fame. Her most illustrious citizens were or had been "children of the sea." Hence stories of the sea filled the minds and excited the imaginations of the boys of Genoa, begetting in them from their earliest years "a taste for the sea and for a sailor's life." It is safe, therefore, to conclude that the spirit which ruled in Genoa led Columbus, while yet a boy, to seek fortune and fame on the sea.

Some of his biographers have told stirring tales of the experiences and feats of Columbus between the time of his becoming a sailor and the year 1470, when he left Italy and took up his abode in Portugal. But the careful and dispassionate investigations of modern historians have discredited those tales as being little else than creations of the imagination. Winsor says, "Everything is misty about those early days." Fiske thinks that those youthful years "were not all spent at sea. Somewhere," he says, "Columbus not only learned Latin but found time to study geography, with a little astronomy and mathematics, and to become an expert draughtsman." He seems to have gone "to and fro upon the Mediterranean in merchant voyages, now and then taking part in sharp scrimmages with Mussulman pirates." At intervals he was probably "found in Genoa earning his bread by making maps and charts, for which there was a great and growing demand."

After 1470, or 1473, as Winsor fixes the date, Columbus becomes more visible to the historian's eye. His younger brother, Bartholomew, was in Lisbon making maps and charts, in which, like Christopher, he was an expert. The reputation of the Portuguese as daring mariners and successful explorers was well known in Genoa. These facts and his knowledge that other citizens of Genoa were settled in Lisbon engaged in profitable traffic are sufficient to account for the departure of Columbus from Italy to take up his residence in Portugal. But his life in Lisbon was not wholly spent in map-making, for he himself recorded that while Lisbon was his home he made more than one voyage down the African coast with Portuguese expeditions.

Some three years after Columbus had taken up his abode in Lisbon a romantic incident happened which proved to be an important link in the chain of events which led him to the great work of his life. He was one day at a religious service in the chapel of the Convent of All Saints when a charming young lady, named Philippa Moñiz de Perestrelo, attracted by his very striking person, conceived a strong affection for him. Las Casas, as cited by Fiske, describes him as being at that time "a man of noble and commanding presence, tall and powerfully built, with fair, ruddy complexion, and keen blue-gray eyes that easily kindled, while his waving white hair must have been quite picturesque. His manner was at once courteous and cordial, and his conversation charming. There was an indefinable air of authority about him, as befitted a man of great heart and lofty thoughts." Philippa, says Winsor, "sought him with such expressions of affection that he easily yielded to her charms," and after a brief acquaintance made her his bride.

Philippa's family had an estate at Porto Santo, an island lying three hundred miles from the coast of Portugal. Going thither with his wife, Columbus found among the papers of her deceased father a large number of nautical notes and sailing charts. The study of these documents is supposed by some, albeit Winsor questions it, to have prompted Columbus to the conception of a western passage by sea to Asia, and to a correspondence with Toscanelli, one of the most famous cosmographers of the time, which developed his conception into a conviction that Asia could be reached by sailing westward on the Atlantic Ocean. Through Toscanelli he also learned of

Marco Polo's highly colored pictures of the immense riches, peerless grandeur, and wonderful greatness of Cathay or China, of India, and of Cipango or Japan. These vivid and partly illusive descriptions in that oriental traveler's then celebrated book filled the imagination of Columbus and tended strongly to inspire the enthusiasm which sustained him in his wearisome pursuit of means to give practical shape to his conviction. Still more influential on his growing purpose was a chart sent him by the venerable Toscanelli, in which "the coast line of Asia was represented as cutting the meridian of the present Newfoundland." Hence, said Columbus, "India is even neighboring to Spain and Africa"—a distance over which he believed a well-managed ship could surely and securely sail.

These facts make it obvious that the idea of reaching Cathay and the Indies by sailing west was not original with Columbus. There is, indeed, ample evidence that this possibility had been discussed by philosophers as a theory from the time of Aristotle. Strabo had suggested, almost predicted, indeed, the existence of another habitable world within the temperate zone approachable by sea. Bacon had collected passages from ancient writers "to prove that the distance from Spain to the eastern shores of Asia could not be very great." But while the concept of Columbus, as Fiske observes, "was in the air," it was his great achievement to transmute the idea of other thinkers into a demonstrated fact by "making the adventure in his own person."

The date at which Columbus made his first attempt to persuade the King of Portugal to undertake his proposed voyage of discovery cannot be ascertained. That he finally gained the ear of King John, that this monarch appointed a council to listen to his plans, and that a *minority* of that council was favorably inclined to the enterprise cannot be seriously questioned. It is also historically proven that when the king requested the bold adventurer to state the terms on which he would undertake to conduct it he proudly demanded high and honorable titles, with other great rewards sufficient to enable him to leave behind him a name and family worthy of his deeds and merits. The king offered him the government of the places he might discover, with certain commercial privileges, and also titles of nobility if the importance of his discovery should warrant it.

This very reasonable offer the ambitious and avaricious Columbus proudly and peremptorily declined. Another council was then appointed to which Columbus by the king's request submitted his charts and drawings. Then a vessel was speedily fitted out by the treacherous king ostensibly for a voyage to Guinea, but really to sail as those charts directed, and, if possible, to make the discovery indicated by Columbus. This contemptible scheme failed, owing to the lack of skill and courage in the men intrusted with its execution. Bad weather soon drove them back to Lisbon, where they affected to ridicule the theory of Columbus as the dream of a fanciful mind which, they said, "saw land where there was and could be only water."

Disgusted with this unkingly treatment and embarrassed by debts which compelled him to conceal his movements lest he should be arrested by his creditors, the disappointed Columbus secretly quitted Portugal and started for Spain, taking with him his son Diego, and hoping to interest the Spanish court in his project. Some authorities say that Philippa, his wife, was already dead; others assert that she died shortly after his departure; still others that he deserted her. The only certainty in the case is the curt statement of the adventurer himself that he "never saw her again."

The movements of Columbus in Spain are involved in mist until, in 1486, we find him in Cordova seeking to persuade Ferdinand and Isabella to furnish ships for his projected enterprise. While in this city he formed an illicit connection with Beatrix Enriquez, a lady of noble birth but of frail virtue, who, in 1487, became the mother of his illegitimate son, Ferdinand. This moral blot on the discoverer's character is bluntly denied by those who are seeking his canonization, but even Tarducci, though an enthusiastic papist, is compelled to admit that a passage in the will of Columbus requiring his son Diego to furnish Beatrix Enriquez with a decent livelihood as a person to whom, he says, "I am under a great burden," cannot be harmonized with the assumption that his relation to that lady was blameless. Should the honor of sainthood be conferred on Columbus in the face of his conspicuously impure dalliance with Beatrix, and of the other indefensible deeds which spotted his life and shaded his character, the papacy will practically deny its own ethical teaching. It will say by that act of canonization that an

unethical life is no bar to Roman Catholic sainthood after death, provided one formally adheres to the ritualistic requirements of Romanism.

But the unholy passion of Columbus for his *inamorata*, though it may have temporarily chilled, did not quench his determination to realize his great idea through the aid of the Spanish or some other court. To most men the embarrassments he encountered in his effort to secure the assistance of Isabella and her consort would have appeared insurmountable. But he possessed an indomitable will and a degree of self-determination which defied discouragements. His persistence conquered at last. A command from the queen bade him appear and argue his cause in presence of an assembly of learned men in the camp before Granada. In obedience to this summons he pleaded his case so successfully that Isabella promised to take up his proposed enterprise in earnest as soon as the Moors should surrender that famous city. She kept her promise, and on the 2d of January, 1492, Columbus was requested to state the terms on which he would accept the command of the ships required to test the correctness of his theory.

When one considers the lowly origin and poverty of this then almost unknown Genoese sailor one can readily comprehend the astonishment of the Spanish court at the magnitude of his demands. He required to be created "admiral of the ocean," hereditary viceroy and governor of the heathen countries he might discover, to be ennobled, and entitled to receive for his personal use one eighth part of the revenues and profits which such lands might produce! Who can wonder that these rich and regal demands were promptly rejected as extravagant and unreasonable? They made him appear, not as a self-determined, heroic man, supremely devoted to the achievement of a high purpose, not as a man ready to sacrifice his personal interests for the good of Spain and of the world, but as a supremely selfish adventurer firmly resolved not to serve Spain or the world except at a price which, in view of what he then was and of the uncertainties involved in his proposed enterprise, was astoundingly exorbitant. Assuredly there was no moral beauty, no high-minded devotement to the public good, but much that was proud and avaricious, in the attitude of Columbus when thus bargaining with the court of Spain.

But even in this moment of supreme selfishness his unyielding will held him to the further pursuit of his project. Hence he turned his back on Cordova and started for France, hoping to win the aid of her king. Just then, however, the impassioned eloquence of two Spanish grandees awakened a sudden impulse in Queen Isabella to send a courier after the departing adventurer. Columbus returned. The queen, fearing that some other monarch might profit by her refusal to aid him, then accepted his extravagant conditions; the necessary funds were soon provided; three small ships were fitted out at Palos; and on Friday, August 3, 1492, Columbus set sail on his somewhat uncertain but epochal voyage.

After touching at the Canary Islands for supplies and repairs this famous little squadron sailed toward that part of the Atlantic hitherto unvisited by mortal men and marked on the maps of that day as the "Sea of Darkness." Its crews numbered ninety men (though Tarducci, following Charlevoix, fixes their number at one hundred and twenty). They were a motley set, including criminals and debtors, who had obtained their liberty on condition of enlisting under the discoverer's flag. Others were impressed men. Some were professional sailors. A few, like the three brothers named Pinzon, were skilled seaman. Perhaps it was the low type of his crews that led Columbus almost immediately after leaving the Canary Islands to begin the falsification of his reckoning for the purpose of deceiving them with respect to the distance sailed. While keeping a correct reckoning for his personal use he gave out a false one for his subordinates which deducted about one fourth from the actual number of miles sailed. Thus if they sailed sixty leagues he reported them as forty-five. Why this deceit? His apologists say he practiced it to prevent mutiny. Finding themselves sailing upon unknown seas toward an unknown land, some of his men wept and sobbed like silly children. Every novel appearance filled them with superstitious fears. When the fleet reached the meridian at which the compass-needle was deflected, a fact which science had not then explained, they attributed it to enchantment. When their ships entered that vast tract of floating seaweed now known as the "Sargosso Sea" they trembled lest they should be hopelessly entangled therein. This cowardly state of mind in his

crews was both embarrassing and vexatious to the admiral, and when it began to show itself in angry frowns and passionate murmurings it was alarming. But before it had become at all serious Columbus had decided to combat it with the trickery of lying and deceit. But what real need had he to resort to deceit? He was armed with almost royal authority. He possessed a fine figure, a commanding presence, and uncommon powers of persuasion. He was known to be gifted with superior skill as a sailing master, without which his cowardly crew believed and felt they could scarcely hope either to discover new lands or to find their way back to Spain. These qualities gave him a very great personal superiority over all the men in his little squadron. They needed, it would seem, only to be boldly displayed in his words, manner, and action to have maintained discipline and to inspire courage among his motley crews. Courageous self-assertion, firm suppression of the first symptoms of insubordination, and resolute insistence on strict attention to duty ought to have precluded his resort to deceit and daily lying. Columbus cannot be charged with a lack of physical courage. Why then was he guilty of the unheroic, unmanly, immoral trick of falsifying his reckoning? It is impossible, perhaps, to give a positive answer to this very natural inquiry. We venture to suggest that he was already dimly conscious of his lack of that peculiar force of character which is the flower of a man's combined mental, moral, and physical qualities, and which is necessary to that mastership of men which is characteristic of all who become great leaders. That Columbus did not possess this endowment is proven by his subsequent melancholy failure as an administrator. We suggest, therefore, that his dawning consciousness of this lack was the inspiration of his deceitful device. He doubted his personal power to enforce his authority over his crews; therefore he resorted to the unheroic expedient of deceit.

Ten weeks after leaving Palos the fleet was startled at two in the morning of Friday, October 12 (O. S., N. S. 21), by the boom of a gun from the *Pinta*. Land had been descried by Rodrigo de Triana, a seaman. But Columbus, having seen, or fancied he saw, a small moving light four hours before, claimed and subsequently received the reward promised to the man who

should first discover land. That Columbus actually saw a light at a distance of some forty miles from shore is more than doubtful. But there can be no doubt about the meanness which moved him to accept the reward which was justly due to poor Rodrigo, who was unquestionably the man who first saw the actual *land.* A morally great man would have scorned to accept a pension which a poor man had fairly earned. In this act Columbus was neither just nor generous, but characteristically selfish.

The land discovered was not the island of Cipango (Japan), which Columbus had expected to reach, but one of the Bahama Islands, probably the one now known as Watling Island. Columbus named it San Salvador. He took possession of it with much ceremony in the name of Ferdinand and Isabella. Its inhabitants, thinking that he and his followers were descendants from the sky, prostrated themselves in adoration. They were nude, peacefully inclined, indolent creatures, whose chief attraction to the great navigator was the little ornaments of gold some of them wore in their noses, and which they willingly exchanged for glass beads, hawks' bells, and other trinkets. To learn whence they obtained gold was his first most pressing inquiry, as it was also in all the other islands, which he soon proceeded to visit. Gold, gold! always gold! was everywhere the object of his inquiries and pursuit. "Where do you get gold?" was his constant question. And when those poor barbarians pointed in all directions, but mostly toward the south, Columbus inferred that the rich Cipango (Japan) he was seeking lay in that direction. Hence he cruised from his first landing-place to what we now know as the islands of Cuba, Tortuga, St. Thomas, and Hayti, "proceeding solely," he says in his journal, "in quest of gold and spices," and praying "our Lord, in whose hands are all things, to be my help. Our Lord, in his mercy, direct me where I may find the gold mine!" The conversion of the heathen islanders does not appear to have been supreme in his thoughts or pleaded for in his prayers with half the fervency with which he prayed for gold. No wonder that, as Benzoni reported, the Indians soon learned to hold up a piece of gold and say, "Behold the Christian's God!" It may be due to Columbus to state that he defended his intense desire for gold by pleading a vow he had made to expend all the wealth he might acquire as viceroy in organizing a crusade for wresting

Jerusalem from the Turks. He professed to believe that God had given him a mission first to discover a sea route to Cathay (China) and then to expel the Turk from the Holy City. Conceding his sincerity, his quest for gold must therefore be attributed to religious fanaticism as much as to avarice. But whichever was its chief motive and inspiration this unceasing quest for gold reflects discredit upon his character.

At Hayti Columbus fancied that his hope of finding much gold was likely to be realized. But on Christmas Day his flagship, through the disobedience of the officer in command, was completely wrecked. The *Pinta*, commanded by Martin Pinzon, had previously deserted him. Fearing that Pinzon had sailed for Spain with the view of claiming the honors of his great discovery, Columbus resolved to return home at once in the *Nina*. Finding a goodly number of his crew eager to remain on the island, he built a fort for their residence with the timbers of the wrecked *Santa Maria*, and sailed for Spain. His arrival at the port of Palos on the 15th of March, 1493, was greeted with popular demonstrations of great joy. And when he appeared at Barcelona, by command of the Spanish king and queen, he was received with royal honors and courtesies. His display of birds of rare plumage, of specimen pearls and golden ornaments, and especially of "six painted and bedizened natives, the survivors of ten whom he had captured by cunning and force, and brought from Hayti, excited intense wonder. All Spain was proud of the man who had discovered, as was then supposed, the rich Asiatic lands described by Marco Polo. None dared to question the admiral's theory that the islands he had visited were on the eastern borders of China. He had, as he imagined, placed the supposed boundless wealth of the oriental nations within reach by sea of Spanish enterprise.

It was very easy, therefore, to obtain money, ships, and men for a second voyage. Hence on the 25th of the following September Columbus sailed from Cadiz in command of seventeen ships and fifteen hundred men. He then felt himself on a pinnacle of glory. God, as he fancied, had chosen him to be a vessel of honor, and he renewed the fantastic vow which he had previously taken to use the profits of his discoveries in equipping an army of sufficient strength to rescue the Holy Sepulcher from the hands of the Turks.

This second voyage of Columbus added nothing either to his popularity or to his fame. He discovered Jamaica, Porto Rico, and some smaller islands without abandoning his false geographical notion that they, with his former discoveries, belonged to Asia. His imagination, being always more vivid than his judgment, misguided him, and he soon demonstrated that his administrative capacity was vastly inferior to his nautical skill. Hence, when those adventurers who accompanied him saw that Hayti was not the paradise of splendor and riches he had pictured it to be, they denounced him as a humbug, became discontented, sick, and mutinous. They despised his authority. Disorder soon reigned in the colony. Bitter complaints against him were sent to the Spanish sovereigns by the first returning ships. Fearing the influence of these missives on the minds of the Spanish sovereigns, Columbus sailed for Spain on March 10, 1496.

Those complaining voices from Hayti diminished the confidence of both the court and people of Spain in the predictions of Columbus concerning the wealth of the countries he had discovered. Yet his plausible statements finally moved Isabella to provide the means for his third voyage, which resulted in his discovery of the island of Trinidad. Sailing from thence into the Gulf of Paria, he unwittingly saw the coast of South America. There his imagination led him to fancy that he was not far from the Garden of Eden! But his third voyage ended in disaster. The Spanish court, made suspicious by the complaints of the colonists, sent one Bobadilla to inspect the state of affairs at Hayti, with positive directions to Columbus to obey him. Rightly or wrongly, Bobadilla condemned Columbus, and in October, 1500, sent him to Spain in chains!

This unjust severity caused a reaction of popular opinion in his favor. He then made a fourth voyage, but without noticeable results. In 1504 he again returned to Spain. In May, 1506, he died at Valladolid. But his death was so little noticed that he who was the cynosure of all Spanish eyes in 1493 passed out of life utterly unnoted in 1506. After he had been dead twenty-seven days a public document mentioned his name, simply saying, "The said admiral is dead!" And Tarducci says that a local chronicle of Valladolid, which collected details of events in that city, had not a word of mention of the death of Christopher Columbus for the year 1506!

The one great fact in the life of Columbus was his discovery of the West India Islands—a discovery which almost necessarily led to that of the contiguous American continent. As stated above, the *idea* which shaped his explorations was not original with him. Neither was his first epochal voyage intrinsically great or grand. To an experienced seaman who had often sailed on the Atlantic, as he had done, there was nothing especially hazardous or alarming in his proposed expedition. Once made it would be easy for any skilled mariner to make it again. But in that age of superstition and limited scientific knowledge to venture into a sea hitherto unvisited by human beings was generally regarded as an act requiring more than ordinary nautical skill, physical courage, and moral superiority to the superstition of the age. These qualities Columbus possessed. But the true grandeur of his discovery lies in its consequences more than in the qualities which enabled him to achieve it. By the discovery he bravely and skillfully translated an idea first conceived by other minds into a realized fact, but of its vast consequences he had no conception. Yet it is these consequences which make his act appear magnificent in the eyes of modern men. His discovery resulted in dispersing a cloud which had for ages hidden a grand geographical fact from the eyes of the great nations; it brought all races of men into perceptible juxtaposition; it replaced the barbarous peoples of this great continent with a race of civilized men; it ultimately contributed mightily to the spiritual, social, and political development of humanity. When the luster of these grand results is reflected back on the man whose self-determined energy brought into the light the grand theater in which they have been wrought it invests him with an aspect of dignity which excites the wonder and commands the admiration of modern nations. But when one searches for the actual *causes* of these astounding results one perceives that they were not in the dreams, much less in the aims, of Columbus; that he had little or no part in working them out, unless we except the poisonous fruits of the slave system which one must reluctantly concede he introduced among them, and which seriously detracted from their value.

His relation to these consequences was mainly that of one who led the way across the ocean which had previously so isolated our continent as to forbid the approaches of both oriental and

European civilization. He did this by a voyage requiring no more skill and physical courage than arctic explorations of more recent times. He was, therefore, and chiefly, a maritime pathfinder, the divine instrument for leading Europe to a land destined to become a field in which the principles of Christianity might be freely wrought into the lives of men.

Taking this broad view of these results, one readily perceives that much of the greatness attributed to Columbus is illusive. Nevertheless, when these illusions are dissolved, as observed above, he still stands before the world a bold, brave mariner, whose rare intelligence grasped a theory long and often postulated, but never proven by philosophical and scientific thinkers, and whose pertinacity and nautical skill unwittingly solved it by practical demonstration. We say unwittingly, because Columbus was unaware that he had opened the way to a "New World." He died believing that the lands he had discovered were on the borders of the known Asiatic continent.

The moral measure of the man Columbus stands out in painful contrast with the grand results of his discovery. History, especially as it is studied by the scholarship of to-day, is indeed, as Michelet defines it, "a resurrection." Its critical researches make men of the past better known to us than they were to their contemporaries; this is due in part, perhaps, to our higher ethical standards and in part to the dispassionate impartiality with which their deeds are now studied. Unfortunately for the fame of Columbus, historical criticism finds many of his deeds sadly eclipsed by shadows cast upon them from their confessedly selfish motives. As mentioned above, the inspiration of his first voyage was not a supreme desire to solve a great geographical problem for the good of mankind, but a grasping ambition to enrich and exalt himself. "Promise me viceregal authority, enroll my name among those of Spain's proud nobility, pledge me a large share of the wealth which my discoveries may produce, and I will lead your ships to rich Cathay. Refuse me these golden gifts, these high honors, and I will not do Spain and the world this service!" These were not the words of self-devotion to a great idea, but of a man governed by arrogant pride and grasping avarice. Neither were his appeals to Portugal and Spain based on high motives, but on the same spirit of selfism which ruled his own heart. The imaginary

wealth of Cathay and Cipango was the allurement he spread before them. True, he mentioned the possible Christianization of the people of these countries, but only as a subordinate inducement. Gold, jewels, pearls, and spices were presented to them as their chief inducements to attempt his proposed discovery.

This dominant selfism which marked his bargaining with Spain characterized his administration as viceroy. He captured and enslaved helpless Indians that he might present them at the Spanish court as trophies of his discoveries. When he needed cattle he most cruelly packed five hundred of the poor Indians in the hold of a small vessel and sent them to be sold as slaves in the market of Seville, directing the proceeds to be sent him in cattle. He also compelled the Indians to dig in the mines and toil in the fields. He authorized a system of forced labor, which resulted in a mortality so sweeping that at the time of his death the populations of some of the islands he had discovered were very nearly annihilated. To fill their places he provided for the importation of Negroes from Africa. Thus he became the father of American slavery, with its infamous slave trade, and, through the ultimate results of this slave system, of the deadly war of the late rebellion! He sowed dragons' teeth which have produced innumerable hosts of armed men.

But was not Columbus a Christian? Judged by the moral standards of his times and by the sentimental ritualism of Romanism he may be so named. But placed in the ethical balances of the New Testament, and viewed in the light of a humanizing spirituality, one cannot regard him as having very defensible claims to Christian sainthood. What he was in the sight of Him who reads the spirits of men no man can conclusively decide. But while no one is bound to view him as a model for imitation all may very properly think of him as a bold, brave, self-determined man to whom it was given to be the providential instrument of what Fiske describes as "a unique event in the history of mankind. Nothing like it was ever done before, and nothing like it can ever be done again."

Daniel Wise

Art. VII.—PRESCIENCE OF FUTURE CONTINGENCIES IMPOSSIBLE.

If law, penalty, and moral government are realities the disobedience of Adam left him incapable of making for himself a satisfactory atonement, or of renewing his fallen nature in the divine likeness. God having withdrawn from his soul, there could be no recuperating power in him by which he could regain his lost affinities for holiness. To secure his salvation an atonement for his guilt and a recreating power and process in his nature were indispensable. Without atonement there could be no access to the divine throne, and without an incipient change in his spirit he could not be responsive to divine instructions and entreaties. Should the Ruler still hold him as an accountable being he must guarantee to him perfect freedom of choice between obedience and disobedience. And to make his salvation from unholy affinities possible he must be brought unconditionally into a state of partial moral change, to give to freedom the impulse and the illumination necessary to originate choice between evil and good.

Unless some incipient moral change pass in a depraved soul it could not choose holiness; and if it could not, then it would not be free. A salvable state requires initial moral changes in the soul of a probationer. Without these supernal helps man never could originate a choice of obedience. As in Adam we all died, so in Christ we are all made alive—alive enough to be responsive to the calls and entreaties of God; and, therefore, he is the Saviour of all men, and especially of those who believe. Salvation unto the uttermost is promised believers. The great atonement must leave man under grace just as free to choose holiness as he was when under the economy and probation of works. If he is not he cannot avail himself of the proffers of salvation. The salubrious sound of the Gospel could never attract his depraved ear. A great change actually passed in the nature of fallen man in the atoning sacrifice. He is not, therefore, under the deed of redemption, totally depraved. Total depravity is that state of the soul wholly destitute of a desire for holiness.

When Christ first created man he endowed him with the

perfect freedom of personality. And when he redeemed him he placed that boon of liberty back into his soul, and man once more stood before his Creator and Redeemer a sovereign person. Man as a fallen, hopeless being is very different from man as a redeemed being. A perfect freedom, as an unconditional benefit of the atonement, was essential to a valid probation on the plane of free grace. Man, under the atoning sacrifice, being perfectly free, he is the absolute genesis of his own choice between competing motives.

Choice logically necessitates the coming to pass of contingent events. A contingency is an event that might come to pass, with an equal possibility of its opposite, or something else, coming to pass. Either may come to pass, but neither has yet come to pass. Neither is an existing thing. A possible event may or may not come to pass. If it cannot be certain to come to pass, it is uncertain in its nature. If it is uncertain to come to pass, that uncertainty must attach to the nature of the event. God's conception of a thing is always identical with the nature of that thing, and therefore God's conception of the event is that uncertainty attaches to it. If its uncertainty is objective it must be subjectively uncertain. Can a thing be different from God's conception of it? Can he escape regarding a contingent, possible event as uncertain? Can God regard an uncertainty as a present certainty, or an actuality? An actuality involves substance and attribute, but an uncertainty cannot possibly involve either substance or attribute. A non-existing thing cannot be an object of knowledge, for knowledge of a reality is the certainty that that reality necessitates in the mind. But this is impossible unless the thing has a positive existence. And if it has a positive existence it can never be otherwise than as it is. Hence, to assume that God intuits all free events from eternity to eternity is without a shadow of proof. A contingency must be, just what Richard Rothe—the greatest man, Dr. Schaff says, that Germany has produced since Schleiermacher—declared it to be, "a nothing," and, therefore, "unknowable." Can God know a contingent event before that event takes place? Rothe answered: "No; because there is nothing to know until it does take place." Dr. Dorner says: "No; for in the divine omniscience there must be an element of growth. In the world God

must live an historic life that is conditioned by man's life of freedom."

If man is an accountable being he can of himself originate a moral or immoral force. If he originate a force, moral or immoral, before its origin it was a possibility, but it could have no incipiency. Before its origin its incipiency was a nonentity. If its incipiency was a nonentity it was unknowable. If God could know one nonentity he could know millions of nonentities, and this would fill the infinite mind with millions of nonentities, which is an evident absurdity.

A B will go east, states a simple fact. A B will go east or west, is a proposition that affirms an alternation, one or the other, but neither of which is now certain. If it is now certain that A B will go east, then the proposition, A B will go east or west, does not express an alternation, which is all it does express. The alternation being destroyed, the proposition is meaningless and wholly delusive. The only way by which it can be known which route A B will take is to enter his consciousness and witness his actual determination in the contingency before him. The choice can never be an object of knowledge until the choice is elected and originated by A B. If God's conception of the nature of an event is that it is uncertain, then all the knowledge he can have of such an event is that it is uncertain. For him to affirm certainty of an event that is uncertain in its nature violates the law of self-contradiction.

Assuming the possible prescience of a nonentity necessitates a denial of the likeness between the mental movement of man and the mental movements of Deity exercised upon the same subject of inquiry. This denial will break the force of innumerable teachings of revelation. When I teach endless punishment as Christ taught it I am told, "God's mind does not regard this subject as we do, and no doubt in the infinite resources of the infinite intellect he has a way to prevent such a terrible destiny." Such utterances have sadly paralyzed the teachings of our Lord on this momentous subject. I teach that worship is not acceptable unless we worship the Father as God, the Son as God, and the Holy Ghost as God; but I am told, "God has such a way of looking at the teachings of the Bible on the subject of worship that to him Christ is not God."

But a refusal to worship the Father, Son, and Holy Ghost has ever been strangely attended with indistinctness of religious experience. How can God foreknow a contingency? With united voice Calvinists escape the incoherency of Arminians by assuming and affirming that God knows the future choice of A B because it is in his sovereign eternal decrees. But to the question, How does God foreknow? Arminians reply: "Finite intellectual movement is no criterion by which to judge the movement of an infinite intellect; and though the finite cannot conceive how God can foreknow an absolute nonentity, nevertheless the infinite mind may; for man never did and never could have any conception of an infinite intellect." But God assumes the similarity between the finite and the infinite intellectual movements when he says, "Come, let us reason together." When we reason we must look at things, facts, and subjects as they really are. The things and our conception of them must resemble each other sufficiently to be identified, or reasoning is estopped. The same must be true of the state of mind of Him with whom we reason. When God says, "Come, let us reason together," things must lie in his mind as they lie in ours, and he and we must reason from the same premises and according to the necessary laws of thought. If to us the prescience of contingencies involves and necessitates self-contradiction, the same contradiction must inevitably result and rest in the mind of God. If you deny this your reasoning with the Deity is unreliable, and therefore useless.

It is dangerous to solve a difficulty by assuming an absurdity. If we assume one absurdity it will necessitate the assumption of another absurdity to escape the consequences of the first. Has God anywhere affirmed his prescience of the future volitions of man? If he has I have never been able to find such affirmation. A justly distinguished professor of theology, when frequently and sorely pressed for a text supporting infallible prescience, gave a long list of passages, not one of which has the slightest reference to a future contingency.

Many without investigation have regarded the divine inability to foreknow contingencies as an imperfection of omniscience. A careful study reveals that a limitation in prescience is one of his perfections. It also removes innumerable imperfections in the moral character of God, eliminates the

confusion that belief in prescience has introduced into the Bible and the absurdities it has scattered through all the realms of theology. If the perfection of omniscience requires prescience of my future choices, it also requires the prescience of all the choices from which I would select a choice. But this is a painful obtrusion of useless conceptions in the eternal consciousness. Adam Clarke, who accomplished more for Methodism than any other man, affirmed that human freedom can never be reconciled with infallible prescience. Unhesitatingly, therefore, he rejected infallible prescience.

A person is an intelligent, sensitive being, possessing self-consciousness and self-determination. Memory is the faculty by which a person repossesses himself of past perceptions, conceptions, facts, and experience. The imagination is the faculty by which, in varying the ideas received through the senses, this person forms new combinations and images. The understanding is his comparing faculty, by which, from premises rightly assumed, he advances to a conclusion, and thus takes a step forward in valuable thought. The reason is the faculty by which he cognizes intuitive truths, implied knowledge, and necessary principles. His will is the faculty by which this person chooses between obedience and disobedience.

Moral freedom implies accountability. Accountability necessitates in just government rewards for right volitions, and evil consequences for disobedient ones. For it implies that choice and volition have their entire genesis in the sovereign soul of the being so accountable. The exercise—not the faculty, but the exercise—of the endowment of freedom is wholly independent of the Creator. This endowment is one thing and its exercise is another. Free agency implies the independent power of becoming a good or an evil spirit. A man cannot be the author and not the author of an act. An accountable being, in the necessities of things, can be happy only in the consciousness of rectitude, which is rightness in action. God can make things, beings, worlds, but he cannot create in a sovereign soul the sense of merit that arises from the consciousness of freely choosing between obedience and disobedience, and preferring virtue to vice. Man must, therefore, be tested in order to display loyalty or disloyalty to rightness and Deity. And an opportunity to achieve moral character, self-respect, and a claim to endless

rewards is due from the Creator to one created with such fathomless and endless capacities. Trial necessitates the possibilities of failure. Though it implies the possibilities of failure, it by no means implies its probability. Probability means a majority of presumptions, and the presumptions of the coming to pass of contingent events can be found only in the external environments of a person, but not at all in his sovereignty. The probability of Adam's fall, judging from his environments, was not one to ten thousand. For moral freedom necessitates personic sovereignty. Therefore the possibility of failure in trial lies in the deep necessities of freedom itself and in the self-originatings of absolute sovereignty.

This possibility of failure implies pro and con attractions upon the person. These attractions are the motives addressed to the sensibilities of the sovereign person, either directly or indirectly, through the intellect. As a choice of an accountable being must be rational in the direct issue of the test between loyalty and disloyalty, at the moment of the choice, to the seeming of the person making the choice, the motives for and against obedience must appear to him to be equal in their persuasive testing influences. If these pro and con attractions are not just equal, if God allows Satan a stronger persuasive, fascinating, and blinding influence over the probationer toward disloyalty than he himself exerts upon him toward loyalty, then there is no possibility for this probationer to have a fair, equitable chance to display the loyalty of self and achieve a moral character. In the grand achievement of moral character, therefore, to the seeming of this accountable person, the pro and con attractions must necessarily be equal. And they must be always equal until he is abandoned of God and his probation forever closes. It is axiomatic that God will safeguard to every person whom he will judge and reward the causal power, amply sufficient, to choose loyalty to right and duty if he will only voluntarily use that power. On the other hand, he will test him by motives and trials till he is amply convinced that he is worthy and capable of his respect and communion. An unfair tendency to evil would prevent demerit, and an unfair tendency to good would render merit impossible.

To locate the least causation or causal power to choose and volitionate in the persuasives addressed to the person through

motives renders impossible the achievement of personal merit, and also the construction of a theology not disfigured by unthinkables. As the origin of volition cannot be found in motives it must be found in the pure self. If man is made in the divine image and likeness he must be a fountain of finite causation, as God is a fountain of infinite causation. Being a primary cause he can originate volitions. The causative power in volitions which is ascribed to motives by Henry Smith, who so clearly exposed the fallacy of Dr. Whedon in his effort to reconcile human freedom with divine prescience, is truly astonishing. For manifestly motives no more cause volition than the sensation on my brain causes my cognition of a house. Cognition and volition both are caused by myself in a way that is confessedly incomprehensible to all thinkers.

The action of motives upon the person is natural, according to the simple law of cause and effect. The connection between the cause and the effect can be traced by the thinker. Accountability requires, to preserve it undamaged, that every iota of coerciveness should be eliminated from the competing motives. Motives can act in accountable deeds only on intellects and sensibilities; but the intellect and sensibilities, in both the finite and the infinite mind, move only as they are moved upon. Their movements, therefore, cannot be originative of moral character. To locate moral achievement in the activities of the intellect or sensibility would disprove human accountability and shift responsibility elsewhere. The will, being neither intellectual nor sensitive, does not act according to the law of cause and effect, but by a law purely optional. My definition of the human will is that it is that faculty of a sovereign person by which he chooses between two equally competing motives and then originates a volition to execute that choice. The action, therefore, of a person upon motives differs, *toto cœlo*, from the actions of motives upon persons. It is causative, creative, originative, and arbitrary. Motives are the necessary occasion, but not the cause, of accountable volitions. But this is no more indiscernible or unthinkable in its process than the cognition of a house from the indispensable condition of a sensation of a house upon the brain. Sensation is the mental act that cognizes an affection of one of the five senses. The

motives are the indispensable conditions of the achievement of moral character. Without them the display of loyalty would be impossible. So the sensation of a house is the indispensable occasion, but not the cause, of the cognition of the house. The path from a sensation on the brain to cognition in the mind, no thinker has ever traversed. All philosophers agree that it has never been illumined by mortal man. But no principle in philosophy is more certain than that, in some invisible, mysterious process, a sensation on the brain is the indispensable condition of a cognition in the consciousness. In like manner, by the occasion of motives addressed to the person, the mysterious self achieves moral character. To this ultimate simplicity of fact universal consciousness attests. Who can explain how the sensation of a house is the occasion of bringing into the mind the necessary idea of space occupancy? The sensation on the brain in some mysterious way evokes in consciousness the idea of space occupancy. In like manner, two equally competing motives are the indispensable occasions or conditions of the achievement by the sovereign self of moral worth.

If man is created in the image and likeness of his Maker he must possess something that is indestructible in its nature, and something that is incomprehensible in its activity. Man could not be in the image of God if he had no capacity for the supernatural in his originatings. All instinctively believe in the supernatural. Effort and obduracy are needed to overcome such faith. There must be some things where the connection between the occasion and the effect, and between the cause and the effect, cannot be traced by mortal eyes. Where we can trace the connection between the cause and the effect we call the movement natural. If so, where we cannot trace this connection why not call the movement supernatural, at least until we can find an exacter definition of this mysterious process? Man's likeness to God suggests that he acts supernaturally in creating his everlasting destiny either for weal or for woe. Such action alone is creative of moral character and can ground its claim to the promised reward. These competing motives awaken necessarily opposing impulses. And it is in curbing and controlling the impulses awakened by the motives to disloyalty that worthiness, respectability, moral character, and self-respect are all achieved and merited. This curbing of impulses

God and angels watch with most intense solicitude. In no other way can deserving reward ever be attained.

When God uses man as a mere instrument in his hands he himself originates in him the choice and volition needed to accomplish his work and purpose. In this way only could he use him as an instrument. But when he treats man as a sovereign soul, as a subject of his kingdom of free grace, he leaves him, and is compelled to leave him, to freely originate himself his own choices and volitions on which his eternal destiny wholly depends. If future volitions are foreknown to be certain, there must be some certain indications by which they are foreknown. But certain indications destroy the contingency which freedom absolutely necessitates.

If the person originate and create moral character by his will, his will, not being an intellectuality nor a sensibility, cannot possibly preindicate or preintimate what the person's final fiat will be, whether of obedience or of disobedience. An act of the will can never be known prior to the action of the will. For the will being the faculty of acting, until it does act its action can preintimate nothing. If an accountable choice springs, as it unquestionably does spring, from the depths of the sovereign person's freedom, without the least coerciveness in any of its antecedents, how is it conceivable or possible that that choice could reflect itself back into the depths of eternity? And how could it be recognized in God's consciousness untold millions of years before he had resolved to create a single world or a solitary soul? "In the beginning God created the heaven and the earth." This would not be true if its inception were not a fresh exercise of the divine freedom. Jonathan Edwards and Charles Hodge saw this absurdity, and hence the former affirmed that "if there were such things as contingencies, God could not possibly foreknow them." The latter affirmed that "God could not see evidence where there is no evidence. And the only evidence of a future choice is God's eternal decree." Here is where that great body of revered Presbyterian scholars and thinkers stand; if contingencies existed they would transcend omniscience. And thus without discussion one half of the theological world unitedly supports the earnest claim of this article—the impossibility of foreseeing a future contingency.

As man is a rational being, his choice and volition must be rational. Rational beings, to whom all things seem as they really are, will never make an irrational choice. This is an *a priori* principle, fundamental to theology. If all things seem as they really are to a probationer, then there is no possibility for him to choose irrationally. That things do not seem as they really are is the only arena where loyalty can be fully tested. Man can be tested only by what seems to him to be a rational choice. But through misapprehension, caused by imperfection of intellect and limitations of knowledge and persuasions of sensibility, a choice that is really irrational in itself may, to his understanding, seem exceedingly rational. If it is not possible for an irrational choice to seem to the probationer to be rational, then probation is not possible, and all the immortal glories that probation implies are forever prevented from realization. The trial through which he is to pass must be such as to give birth to character and merit, self-respect and rewardability. And all this must be achieved through the possibility of an irrational choice that seems to the subject to be perfectly rational. Withdrawing your foot from a blazing fire could not allow the deliberation necessary to a choice involving merit. The possibility of such an irrational choice must arise from limitations ordained by Deity upon man's capacity for perception and deliberation. God himself, if he create beings free and responsible, must limit himself in various ways in their treatment and government. He must, for example, impose upon himself modified mutabilities such as are involved in hearing prayer, pleading with the disobedient, and waiting patiently before the stubborn will of a finite being. If probation necessitates such limitations in Deity it may also necessitate limitations in the human reason, perception, and understanding. But this seeming rationality of that which is in truth irrational may arise from the blinding, fascinating influence of Satan, who can change himself into an angel of light and deceive the very elect. But none of his deceptions are ever so powerful as to interfere with the perfect freedom of the subject. And it is at this point that God's wisdom and goodness and watchfulness and interest glow forth with transcendent and ineffable glory, watching every probationer at every moment and in every conflict that Satan attain no influence over him inconsistent with his freedom, most gra-

ciously declaring that he will not suffer any one to be tempted above that which he is able to bear, but will with every temptation make a way of escape that he may be able to endure, and assuring the probationer, "When Satan comes in like a flood I will lift up a standard against him." For no unfallen rational being, to whom all things seem as they are, will ever make an irrational choice. No such being can be put on trial, and no such being would ever achieve loyalty to God. It is only when things do not seem as they really are that he can make a rational choice of disloyalty. His choice to his seeming must be a rational choice. God, therefore, is under necessity to place an accountable being, whom he intends to respect and to reward and to fellowship as a sovereign person, in a situation where there is a possibility, but no sort of necessity, for making a rational choice of that which is evil and, therefore, irrational in reality. Deny the possibility of a probationer making an irrational choice that seems to him to be really rational and you give up the possibility of probation altogether, with all its unspeakable realities.

If all the splendid advantages of the choice of obedience be spread out before a probationer, the vision would so enrapture his mind as to unsettle his personality and eliminate from his freedom its significance and rob him of an opportunity to originate in the depths of his own spirit a choice that would demonstrate personal worthiness in himself. Of necessity, therefore, these advantages must be represented to him in a greatly lessened brilliancy and impressiveness, in order to leave him in the condition of mind to calmly make a personic choice that will correspond to the dignity of one created in the nature and image of God. On the other hand, an adequate apprehension of the awful consequences of disloyalty would cause disobedience to appear so terrific as to make impossible a genuine trial of one's personal choice between sin and holiness. Nevertheless, strong but false reasons for disobedience must press him powerfully, or self can never emerge in splendor from the conflict with a record that will pass him to God's right hand, eternal in the heavens. Therefore, to secure an arena for our great trial for eternity on which to achieve our immortal fortunes, the motives for our disobedience must always be just equal in our seeming to the motives for our disobedience. A bad man could never

become a good man unless God keep up to his seeming the equilibrium of motives, increasing his inducements to obey just as his wicked indulgences incline him to disobey. The probationer must always be just as free to choose wrong as to choose right. For if he in probation could not choose wrong he could not choose right. To God and the redeemed in heaven, and all not on probation in all worlds, there is no probability of choosing wrong; for the probability of wrong-doing is no longer needed to those who have triumphed in a past probation. "The possibility of wrong-doing in Deity must be received as a mental conceivability," says Mark Hopkins.

If our Lord does not teach the doctrine of future and everlasting punishment for those who choose to be incorrigibly wicked, he does not teach any doctrine. Perhaps upon no other does he dwell more frequently, more clearly, or with more impressive majesty. His words and manner, his life, sufferings, and death, are perfectly consistent with, and only explicable by, the truth of this amazing fact, "The soul that sinneth, it shall die." If I can reject his teaching on this subject, I may reject it upon any other. By a like procedure I could repudiate the whole of divine revelation. Believing that souls all around me are in danger of everlasting separation from God in conscious existence, how can I justify the ways of God? how can I harmonize the contradictions in the Bible necessitated by the old theories? how can I do that which has never yet been done—construct a theodicy? how can a theology be created without paralyzing absurdities? what is the principle of exegesis that can make consistent every revealed thought with every other? These pregnant questions drive me to the profoundest thought of which I am capable, and to a deep humility upon my knees.

If God has from eternity unconditionally decreed the eternal sufferings of uncounted millions of immortal souls, or if he has created them and eternally decreed that he would make no provision and exert no divine influence indispensable to their salvation, they would be justified by truth, justice, right, and equity in criticising alike his administration and his nature. If God is now creating immortal souls every moment whom he knows and has known from eternity will go forward to endless misery and a terrific existence, how can he be infinitely good? how can the moral universe repose in his infinite goodness?

Goodness is a feeling that inclines and a principle that requires Deity to remove all suffering that can be removed consistently with all higher interests. If he does not remove all removable sufferings it is a grave reflection upon the Creator. But he is under the same obligation to prevent all preventable suffering. If it was foreknown that your father or your child would come into existence, choose a life of wickedness, become infamous as a desperado, finally reach the scaffold, and then enter the abodes of the lost, where the worm dies not and the fire is never quenched, could you fail to anathematize a ruler who would not prevent such accumulated woes?

Prescience and predestination alike logically necessitate revolting imperfections in the moral character of God. His moral character is infinitely dear to him. Arminians, while they anathematize Calvin's "horrible decree," forget that they attribute to the Almighty Father of the universe a moral turpitude equally astounding. The eternal and unconditional decree of John Calvin is diabolism in the will of God. The divine persistency in the creation of uncounted millions, foreknown soon to become lost beings forever, is diabolism in the affections of God. Calvin represents God as damning the lost in his naked will. Arminius requires him to disregard all his tender and fatherly sensibilities in their damnation, suffering the vengeance of everlasting fires. Which is the more shocking diabolism, I leave the reader to ponder. When the Calvinistic minister rises to preach the Gospel of the grace of God he is paralyzed with the painful fact that lost souls, damned by eternal and unconditional decree, form a part of his waiting audience. When the Methodist minister rises to call sinners to repentance, with a zeal fervent and burning, he has a deep latent consciousness that they to whom he offers eternal life have an undecided destiny, wholly undetermined in the mind of God. He never believes that the damnation of one of his hearers is a present unchangeable fixity. Nevertheless, it is a fixity no appeal of his can alter, if infallible prescience be true.

Calvinism is now racked with the apprehension of wreck on the eternal decrees of an arbitrary Deity. But according to infallible prescience everything, every event, is now just as fixed, just as irrevocable, just as unmodifiable by any probationer as though it had been decreed from all eternity. Prescience de-

spoils Deity of freedom, for he cannot choose anything different from what he has known from eternity without surrendering prescience. Predestination despoils God of freedom, for he cannot now choose athwart his eternal decrees. But both prescience and predestination obtained among thinkers long before psychology had discovered that absolute freedom and power of contrary choice were original endowments of the human soul.

John Calvin and Jonathan Edwards placed the will just where Hume and Hobbes placed it, in the sensibilities. This binds everything fast in fate black and merciless as the fate that overpowered Œdipus Tyrannus. The positive argument to prove the sovereign election of reprobates to eternal perdition being so lame, heartless, and infantile, predestination would long since have disappeared in the growing light and warmth of living truth, religious and scientific, had it not been for the strenuous advocacy of infallible prescience by Arminians. Prescience has always been the strongest ally of that part of Calvinism involving the "horribile decretum."

Think of Him whose name and nature are love saying to myriads of immortals in the day of judgment, "Depart from me into outer darkness, ye workers of iniquity. I never knew you and ye never knew me. Go away into everlasting punishment," and all for doing just what he knew from eternity they would do if he should create them! Who can defend the sincerity of Deity in pleading with me for half a century to be obedient when he knew from eternity that I was certain to be lost? or in urging me to act in a momentous matter as though it were uncertain when he knew it had been infallibly certain from eternity?

Nescience springs from the Bible as theistic science springs from the bosom of nature. To all God says, "I set before you life and death, choose ye," and "Occupy till I come." Of every Cain he graciously inquires, "If thou doest well, shalt thou not be accepted?"

Goethe says, "Before passing judgment upon a system of doctrine, give yourself up to a sympathetic appreciation of it."

L. D. M'Cabe.

Art. VIII.—THE POET JESUS.

Was Jesus a poet? Some will answer immediately, "Certainly." Others, with equal confidence, will reply, "No." In some degree all men are poets.

> "The dying earth's last poet
> Shall be the earth's last man."

It requires a measure of poetic instinct to detect and appreciate poetry; a far greater measure is necessary to create it. Poetry is akin to prophecy; it is a gift, an inspiration. Like eloquence, it is difficult to define, but all men recognize it instinctively. This gift is tame and moderate in most men. It is one of the original elements of man's constitution, an essential fiber of the soul, but it lies passive in the multitude. It quietly recognizes the beautiful, the true, the good, and is contented. This moderate degree of inspiration does not constitute a poet. The current is weak. It murmurs, but it does not articulate; it flutters, but it does not fly. The true poet writes, as the bird sings, because he cannot help it. His inspiration is so strong that it must out, if only for its own relief and satisfaction.

True poetry possesses a twofold character. It is an incarnation; it has a soul and a body. Form and spirit are both essential. The poetic form without the spirit is the prosiest prose. The spirit without the form is simply poetic prose. The happiest results are found only where form and spirit are united. The highest phases of poetic thought seem to demand a poetic form. Rare gems require a beautiful setting. So the soul of poetry refuses to be satisfied with anything less than an appropriate incarnation.

There is no doubt but that Jesus possessed the poetic instinct, at least in a normal degree, for he was a model man. "In him dwelt all the fullness of the Godhead;" so in him was found all the fullness of manhood. The spirit of poetry is found even in the prose narratives of Jesus. The parables of the Prodigal Son and the Good Samaritan are confessedly poetic.

The question then resolves itself into the matter of form. Did Jesus, in a technical sense, produce poetry? That is, were his grand and poetic thoughts sometimes enshrined in a poetic

body? It is certain that he did not rhyme his thoughts nor shape his words in measured lines. Rhyme and meter, however, have not always been essential to poetic form. The stanza is a modern evolution. Jesus did not communicate with his disciples by telephone. He did not sail on the Sea of Galilee in a steam yacht, nor go up to Jerusalem in an express train. His manner of life was in keeping with the customs of the time. Jesus was a Hebrew, and if he produced poetry we should expect to find it, not in modern form, but in the style of the ancient poems of his nation.

The common form of Hebrew poetry is a parallelism, usually of two lines, a couplet; sometimes of three lines, a triplet. This parallelism is subject to many variations. Sometimes the second member of the couplet is a repetition of the thought of the first; this is known as synonymous parallelism. Frequently the thought of the second member is contrasted with that of the first, and then it is called antithetic parallelism. Still another species of verse is named synthetic parallelism; the sentiment of the second line is an addition, the thought is constructive.

This style of composition is found in the Psalms, Proverbs, and other poetical books of the Bible. Isaiah, and other prophets, made frequent use of parallelism. When the spirit of prophecy came upon them they delivered their utterances in the lofty and sententious form of Hebrew poetry. It is evident that, following the same great law of mental activity, either intentionally or unconsciously Jesus frequently used the same style of discourse. When not distinctly parabolic his teachings are usually poetic in form. The Sermon on the Mount is an example. It can be arranged in parallels as readily as the Psalms or any of the chapters of Isaiah. The same is true of the great farewell discourse recorded by John and of other teachings of Jesus.

To illustrate this idea notice the similarity in structure in the following passages taken alternately from the poetical books of the Old Testament and from the words of Jesus. The quotations are all from the Revised Version.

"So teach us to number our days,
That we may get us an heart of wisdom.

Return, O Lord; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days."

This quotation from the prayer of Moses (Psalm xc, 12–14) is undoubtedly poetic in form; compare with it the same number of lines from the prayer of Christ (John xvii, 15–17):

"I pray not that thou shouldest take them from the world,
But that thou shouldest keep them from the evil one.
They are not of the world,
Even as I am not of the world.
Sanctify them in the truth:
Thy word is truth."

Next compare the Old Testament poem upon wisdom (Prov. iii, 13–20) with the poetic beatitudes of the New Testament (Matt. v, 3–10):

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
The Lord by wisdom founded the earth;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew."

"Blessed are the poor in spirit:
For theirs is the kingdom of heaven.
Blessed are they that mourn:
For they shall be comforted.

Blessed are the meek:
For they shall inherit the earth.
Blessed are they that hunger and thirst after righteousness:
For they shall be filled.
Blessed are the merciful:
For they shall obtain mercy.
Blessed are the pure in heart:
For they shall see God.
Blessed are the peacemakers:
For they shall be called sons of God.
Blessed are they that have been persecuted for righteousness' sake:
For theirs is the kingdom of heaven."

By what law of composition is the passage from Proverbs styled poetry, and that from Matthew called prose?

The following classic passage from Psalm cxxxix, 7–10, is poetic both in form and spirit:

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

Compare with the above lines the petitions of the Lord's Prayer, as follows:

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation,
But deliver us from the evil one."

The resemblance in form of some of the teachings of Christ to the confessedly poetic parts of the Old Testament is very striking. We conclude that Jesus produced poetry, and was, therefore, a poet.

It will be readily seen that this argument has a certain theologic value. It may throw light upon the much-discussed method of inspiration. If the parallelistic teachings of Jesus were delivered in the form of Hebrew poetry, the special aid of the Holy Spirit would be necessary to make a record of those communications. A reporter might undertake to reproduce a prose speech months or years after it was delivered, writing it out from memory or from notes made at the time; but no reporter would undertake to reproduce a poem in the same manner. Dictation would be necessary, or a stenographic report. It is evident that much of the teaching of Jesus was delivered in the lofty style of the Hebrew prophets. The special inspiration, not to say dictation, of the Holy Spirit would be necessary to make a record of that teaching. This agrees with the promise of the Saviour (John xiv, 26):

> "But the Comforter, even the Holy Spirit,
> Whom the Father will send in my name,
> He shall teach you all things,
> And bring to your remembrance all that I said unto you."

Sometime we may have a version of the Bible in which the poetic teachings of Christ will appear in the form of the Hebrew parallelism.

Chas S. Nutter

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

IT IS CONCEDED THAT ONE OF THE PREROGATIVES OF CIVIL GOVERNMENT is the exercise of the pardoning power for offenses committed against it. It matters not that sometimes the power is abused in the interest of crime, or that it is applied ignorantly or arbitrarily and fails to conserve the ends of justice. The miscarriage of the prerogative is seldom invoked as an argument against it. Notwithstanding its abuses and perversions it is considered a necessary function of government, whether oligarchic, monarchical, or democratic. And the prerogative, when employed, always implies an affirmative or negative result; that is to say, the government may pardon or refuse to pardon, either from arbitrary option, or on grounds of public welfare, or on other motive strong enough to justify it. The refusal to pardon is as legitimate as the extension of pardon, and the one is as much the exercise of the pardoning power as the other. If a governor, petitioned to pardon a criminal sentenced to death, declines to grant the petition he exercises the pardoning power quite as much as though he had set the culprit free. In the failure to pardon he has not extinguished, circumscribed, or rendered abortive his high prerogative, but exercised it negatively, as he had been solicited to exercise it affirmatively. The point we make is that a refusal to pardon is as great and legitimate an exercise of the pardoning power as the granting of pardon to those who seek it. To hold otherwise is to say that the pardoning power only works in one way, and that when exercised it must result in pardon—a limitation of prerogative that destroys it altogether. Power or prerogative implies alternity of choice and action—to do or not to do—and therefore is subject to the option of the ruler. Without this option or alternity the prerogative must always act, and act in a way which, instead of being a safeguard in government, would prove to be its chief danger. If the legal principle now stated be correct it may be used in removing a misunderstanding of the divine government that is taking root in minds opposed to the doctrine of responsibility. It is affirmed that Christianity, in its doctrine of future punishment, robs God of the pardoning power, because it makes it impossible for him in given cases and under certain conditions to pardon, and that it, therefore, robs him of his highest function. It is admitted that in some cases God may refuse to pardon; but instead of depriving himself by that act of the pardoning power he demonstrates his possession of it, for if he could not refuse to pardon it is clear that his pardoning power would be valueless, and men would not seek it. It is the fact that he can grant or refuse pardon that invests the prerogative with sacredness and influence and brings the world to its knees before God. . . Refusing is as great a divine act as granting, and God robs himself no more by the

one procedure than by the other. In this respect, as is civil government so is divine government, which, with its alternity, preserves its equilibrium and insures universal justice.

The discussion of the Organic Union of the two Methodisms in this country is developing the difficulties that must be removed or diminished before the consummation may be considered probable or in sight. Whether the obstacles be trivial in significance or of serious magnitude, it is our first duty to recognize their existence and provide against their influence. Sometimes a very little thing may provoke separation or prevent union; but in such cases the alienating cause should have fair treatment. In the present instance it is confessed that, though friction between the two ecclesiasticisms is slowly abating, there are influences at work for the perpetration of division that are of threatening import and will not subside on the *ipse dixit* of either contending party. Among these alienating forces we name (*a*) history, (*b*) sectionalism, (*c*) officialism, and (*d*) the Negro. In respect to the history of the division that practically occurred in 1844, the two parties differ in their recollections and in their interpretation of the official records, each condemning the other, and each justifying itself in its final procedures. In the judgment of the North history is falsified, twisted, and robbed of its true meaning by the Church in the South, which in turn retorts with accusations that can only be born of prejudice and a designed perversion of truth. With such a radical misunderstanding of history, how is it possible to promote unity without concessions that in the present temper of the Churches are not likely to be made? In any negotiations in the future looking to union we may be willing to ignore history, but we cannot forget it. Sectionalism is also a divisive force, cultivated chiefly by Southern Methodism. From its organization the Southern Church, contrary to the principles of the New Testament, became a sectional Church, and, in order to justify its narrowness, has sought for fifty years by ostracism, by violence, by proscription in every form to also sectionalize our Church, but in vain, for our Methodism claims the world for its parish. But Southern sectionalism is curing itself. The Southern Church is invading the Northwest, jumping over its old boundaries, and rebuking itself for the Pharisaism that, hitherto regulating its movements, has been a disgrace to the kingdom of God. The extinction of the old spirit is a guarantee of future union. Officialism, or the opposition of the leaders of the Southern Church, is also another element in the controversy, but time will soften its asperity and the union sentiment will grow among the Southern people in spite of it. The greatest obstacle is the Negro. Our Church is asked to organize our colored membership into an independent Church as the condition of union with the Southern Church, a thing we have no intention of doing. This is the stone wall in the proceedings; but stone walls have fallen. At the present, union is probable, but is delayed by prejudices that Providence will stamp out.

DOES CHRISTIANITY BELONG TO THE LIST OF COMPARATIVE RELIGIONS? As an original religion, based on revelation or inspiration, it may claim a unique place in human history; but as a derived religion, the result of the attrition of Semitic forces, it may claim superiority but not independence, authority but not divinity. Under the spell of the evolutional spirit it is common in scientific circles to estimate religion as a human or natural development, with only remote supernatural tendencies, and without authority, except as it is in consonance with the doctrine of the reason. In an examination, therefore, of Christianity it is important to observe its evolutional history and to ascertain to what extent it was derived from environing religions and teachings. For if it can be established that in origin it was local and circumstantial—that it borrowed its tenets from existent systems and was possessed of no initial or original impulses—the claim of its divine origin will be impaired, if not overthrown. Of Semitic and oriental religions, notwithstanding the occasional excellence of their ethics, no one scientifically affirms a divine origin. They are traced to reformers who, finding either existing laws or religions inadequate to the time, proposed a new system of morals or beliefs and forced them on the acceptance of the people, either by the enthusiasm they awakened or by the more violent method of the sword. Few are the instances of supernaturalism attributed to their religious workers, though fable surrounds their history and superstition animates their doctrine. In no such way did Christianity appear. Allowing that Judaism partook of Egyptianism, and borrowed its working apparatus from Semitic faith—a position yet to be established—it does not follow that Christianity had a similar origin, or that the Semitic influence contributed either to its form or development. Singularly, and in refutation of the theory of its oriental origin, its great doctrines are underived from any Semitic source known to investigation. In so far as it appropriated the Judaic economy, its laws, its purposes, its spirit, it modified the whole, and changed its particulars before incorporation into the new system. If other and neighboring religions were subjected to a similar process of modification and training, no tenet being transferred to Christianity before it was reshaped and transformed, it proves that Christianity, instead of being affected by other religions, affected them, and modified them in their attempts to modify it. And this process of modification actually occurred, though not to so great an extent as to justify the opinion that Christianity is a combination of all that was valuable in the ethnic religions of its time. It has elements and forces of its own, underived, revealed, supernatural, and its province is by modification and appropriation to absorb all religions and give the world one Father and one destiny.

IN THE EXERCISE OF ITS POWERS METHODISM DISPLAYS THE GOVERNmental instinct. It legislates with wisdom on subjects that engage its attention, and slowly adjusts itself under forms of law to exigencies as they arise. Its system of government is the fruit of close deliberation and has

been commended by jurists for its compactness, its logical harmony, and the spirit of justice that pervades its general administration. It is open to two criticisms which deserve some consideration, though they should not be urged as evidences of inherent weakness or unadaptability to modern times. It is rightly assumed that our indebtedness to the fathers of Methodism is so great that it cannot be expressed in words; but many believe that our reverence for their constructive work is excessive, and paralyzing to progress. Certain it is that ancestral worship tends to an iron-clad conservatism that freezes out all desire for change, resulting in stagnation and chaos. Whatever of value there may be in an abiding reverence for traditions, customs, laws, and usages of a former age, it may trammel aspiration and interfere with the highest interests of society. In securing the stability of institutions conservatism may prevent their larger development and their greater usefulness. The history of Methodism is an illustration both of the good and evil of the conservative spirit that has, for a century, maintained Methodistic identity and also blockaded organic reforms in the interest of a common Christianity. Instead of always seeking the counsel of the dead—a necromancy not forbidden—it should confer with the living and act accordingly. Conservatism may insure safety, but it may also produce inertia; it may remove obstacles in the rear, but it cannot dismantle mountains at the front. It may pull back when on the brink of a precipice, but it will not go forward when it has the opportunity of working a miracle. It is equally evident that our system of government is top-heavy with ministerialism. It is true that the present condition of the Church is the outgrowth of ministerial authority and influence, the ministers having built up our publishing houses and developed our benevolent societies, besides initiating nearly all our permanent legislation; but the fact smacks of one-sided mastery in church affairs. It is not held that the participation of laymen in all the great responsibilities of the Church would have secured more faithfulness or efficiency in administration, or more stability in Methodist order and usage; but it is believed that the seeming one-sidedness in government has been an offense to the Church and is not altogether favorable to that loyalty that is necessary to growth and influence. The remedies for the two evils are within reach. For ancestralism, it is consecration governed by common sense; for ministerialism, it is an enlargement of the privileges of the laity.

The late general convention of the Christian Endeavor Society was an inspiring gathering in the unusual number of its attendants, the high quality of its addresses, and its visible, if transient, influence on the life of the great metropolis where it assembled. Without lingering, however, upon its extraneous and incidental features, it is fitting to notice one of the central lessons emphasized by the gathering and deserving the attention of the general Church. The tremendous and unalterable fact of personal responsibility for the advancement of the divine kingdom is, in other words, the truth which the Christian Endeavor movement seems to

have seized upon, with other organizations, and which it is reducing to a working basis in the lives of its disciples. If the lesson has also been grasped by kindred young people's societies or by such a prominent gathering as Mr. Moody's annual convention at Northfield, yet it is in the present instance the Christian Endeavor Society which brings the idea to the front and helps to its practical consideration. The individual is the solution of the problem of the triumph of the heavenly kingdom. He is the enduring unit without which that triumph comes tardily. It is impossible to read the Acts of the Apostles, wherein the story of the new Church begins and the principles of all Church growth are at least suggested, without discovering the emphasis laid upon this idea. Every man was to be a witness of the things which he had seen and heard. Every one was in the larger sense an apostle. And so the early Church—as a consequence, we must think, not only of special divine influence, but also of human response to the divine call to service—grew in that geometric increase which is the wonder of the student, and which would soon Christianize the world if still prevailing. But a change too soon came over the Church of Christ. With its lapse into unprofitable ritualism, the candlestick of the Lord burned dim in the hearts of believers and personal service largely ceased. The relegation of the work of the people to the archbishop, the bishop, the priest, and the deacon came to pass; and the Church ceased its progressive course. But, without tracing the minute history of the idea of personal responsibility and its development in Christian history, it is enough to notice that it has been one of the emphatic reminders in the call of the world's reformers and in the onmoving of every great religious revival. Luther taught the necessity of personality. It was one of the central utterances in the marvelous and unending Wesleyan movement, and is the teaching of the whole evangelical Church to-day, through its stated ministry. Every man must stand to his post. In the certain growth of that kingdom which "cometh not with observation" man's personal quality is to be the conquering force. And it would seem that the Church is awaking, if slowly, to the importance of this fundamental idea. It must so awake. Then half-heartedness will cease. Every man will love the kingdom of Christ. Every man will preach it. Every man will live it. One cannot view without satisfaction the contribution to this end of such an unusual gathering as the late Christian Endeavor meeting—and the soul bows in reverence to think that it was the largest gathering of young people's societies in the history of the Church of Christ. Nor is the influence of such a meeting transient. It is not possible to imagine its effect upon the outlying, pioneer, and sparse places of the land, whither the visitors to the great feast at Jerusalem have returned, in larger fraternity for the Christian world, in a broader conception of the purpose of the Gospel, and withal in personal consecration to the holy toil. We should regret if this were not the ultimate aim and influence of the great and progressive Epworth League movement. But this is the influence of all the vigorous Christian organizations with which the age is crowded. All are prophets crying: "Awake, awake, put on thy strength, O Zion."

CURRENT DISCUSSIONS.

AN EDITORIAL DEPARTURE.

As those who hear the toll of funeral bells and uncover their heads in presence of the solemnities of death the readers of the *Methodist Review* will turn the pages of the present issue. Unexpectedly to most, Dr. James W. Mendenhall, Editor of the Bimonthly since May, 1888, has finished his earthly journey and has passed beyond the limits of mortal sight. However prepared for this exodus his nearer friends may have been, to the general Church the announcement of his departure will come as tidings for which no adequate warning had been given. As men love life he has met the most appalling experience of personal history; as workers reckon death he has gone prematurely; as the Church estimates its servants, one of its leaders in versatile scholarship, in philosophic inquiry, and in finished composition has gone into the heavens.

It is the melancholy pleasure of the *Review* to present, as the leading article of the current number, a biographical notice of the life and work of Dr. Mendenhall. In his own purposes for the September copy of the Bimonthly he had not included such a memorial article, since no editor ever plans for his own obituary. Yet such a memoir, which is made necessary by the inexorable force of circumstances, and which stands as a sad commentary upon the uncertainty of mortal plans, is now inserted in the issue following Dr. Mendenhall's decease. Had he received warning of his near departure undoubtedly he would have chosen as his biographer Professor Whitlock, the author of the accompanying memorial sketch. In harmony with what would have been his wishes, his bereaved family have therefore turned to the friend of many years for the performance of this sad mortuary service. For thirty-two years Professor Whitlock had known Dr. Mendenhall, first as a student in the university halls, and afterward in the close relationship of Conference association. So that his memorial has not only the quality of literary excellence, but also the merit of that detailed description and that reliable analysis of mental powers which are only the result of long fellowship. Nor will the friends of Dr. Mendenhall alone welcome with mournful satisfaction this exhaustive and commanding review of his life-work. But in this attractive story of struggle up from obscurity to prime position in the Church—involving the most painstaking application, the closest husbanding of time, and the consecration of great powers to definite lines of work—many of the younger men in the Methodist Episcopal Church will find lessons of evident value. To such younger and gifted men, whether in our preparatory institutions, colleges, theological schools, or in the active itinerancy, this life-story of one of the busy, achieving leaders of present Methodism will come as a magnificent incentive. Being dead he yet inspires the living by his example. Added to which the unusually excellent, almost speaking portrait of

Dr. Mendenhall, which accompanies the memoir, looks out like a face from the immortals to give emphasis to his written story.

It is not our present purpose to add anything to the record of Dr. Mendenhall's life, already so clearly outlined in the periodical literature of the Church, and now so amply told by Dr. Whitlock in his memorial article, nor to undertake any further analysis of those unusual mental endowments which gave the late editor of the *Review* his prominence in the councils of our Methodism. A word, however, from the editorial room itself, where so lately he sat as a master spirit in fellowship with the great thinkers of the Christian world, may not seem an unbecoming addition to the numerous memorials that have already appeared in the current literature of the Church.

Loyalty to the truth was one of the noticeable characteristics of Dr. Mendenhall to be learned from close association with him in the editorial office. Time-serving did not enter into his life as an actuating motive. In his official and important relation to the new movements in religious and scientific thought which had their prevalence within the bounds of different denominations and on both sides of the Atlantic, his predominant disposition was that of allegiance to the right. Truth was to him of more importance than men. In the construction of some of the polemic editorials upon the great issues before the Church which his convictions led him to publish during the quadrennium, the writer was led to mark his self-poised spirit and his fearlessness of consequences under the overmastering conviction of the call of duty. Living in an earlier age, such a spirit would have won and worn with joy the martyr's crown.

Dr. Mendenhall also seemed, to those associated with him in the editorial office, to command a wide horizon in his vision. A theologian by choice and training, he was nevertheless in no inferior sense a student of all sciences. Whatever was truly great in every department of human research, even though it had the charm of newness, had in him a most interested observer. He coveted the largest things in theology, sociology, philosophy, science, and archæological discovery for the pages of the *Review*. The field of research was for him not narrow. In untiring inquiry he swept over the seas to the corners of the earth, investigated all continents, and on restless wing moved out into the distant places of the universe in his search for truth.

Of his religious experience, although he was usually reticent in testimony, an associate now and then had a glimpse even amid the cares of editorial work. A few times have we heard from his lips words of devoutness that seemed not only the overmastering conviction of a giant intellect, but also in their candor as the simple faith of a trusting child. And the memory of these chance testimonies in the midst of editorial distractions now abides like a benediction.

Dr. Mendenhall's plans for the coming quadrennium—the Church having just returned him to his editorial position—were generous and far-reaching. Our patrons will turn to the July–August *Review* and reread with melancholy interest his last official utterance, in the article entitled, "Some

Editorial Questions." His salutatory was also his valedictory. Its composition, as Dr. Whitlock has said, occurred during the session of the General Conference at Omaha; its revision and a particular request as to some important verbal changes, sent to the office from Colorado Springs, were the final acts of his editorial career. Since his death it has been asked what he left in manuscript on the questions suggested by the debates of the late General Conference. Nothing of this sort has he bequeathed as a legacy to the Church. Three short fragments of a miscellaneous nature, published in the last *Review* under the head of "Opinion," to which reference is elsewhere made, are all that he found opportunity to write on General Conference matters before death ended his busy career. Yet it is certain that he would have spoken, and that he would have spoken with the conscientiousness and the vigor of a prophet on these questions at issue in the councils of Episcopal Methodism.

Dr. Mendenhall worked until the last. We have not seen the fact remarked in any obituary notice that he was present at the closing session of the General Conference on Thursday, May 26. Though sometimes absent during the month from physical necessity, he maintained his interest in the great gathering and remembered his obligation to his constituents until the last. A reference to the official record shows that at the roll call preceding final adjournment he answered to his name, thus working on until he passed into the shadows.

For the second time in the history of the *Methodist Review* its chief editor has died in active service. In August, 1887, Dr. Daniel Curry, full of honors and venerable in years, entered upon his reward. His successor in the responsibilities of the most dignified editorship of the Church has now joined McClintock, Whedon, and Curry among the immortals. Too soon, it would seem, for his best work, he has gone away. His first quadrennium of preparation would, perhaps, have been eclipsed by his second of performance. Like a bold warrior who falls before the sudden arrow of the archer, he has passed into the eternal silence. He rests from his labors. The sight of his daily battle with disease was an unusual spectacle. We do not so much think of him as having entered upon the higher activities that may pertain to the heavenly world, nor as having joined the illustrious company of "the spirits of just men made perfect;" we rather conceive of him as having thrown aside his bruised and suffering body, after an heroic struggle with conquering ills, and as being evermore *at rest.*

Into the mysteries of his present experience we may not enter. His own brief memorial of Dr. Fry, in the May–June number of the *Review* is, however, expressive of his then views on such surpassing themes as the perpetuation of personality, the consciousness of the departed, and the future activities of the righteous. Notwithstanding the first reference of his words to Dr. Fry, they have an application none the less pertinent to the new and unapproachable experience of Dr. Mendenhall himself:

> [He] still lives, and in a conscious state, with faculties disenthralled, himself free of encumbrances, or Christianity is a misrepresentation. Gazing inquiringly toward the heavens, as did the men of Galilee when the Master ascended, infidel-

ity turns our vision backward: agnosticism but dims the tearful sight, and scientific argument simply bids us pause and think. Only in revealed truth do we see, and yet as through a glass, darkly; but we see. . . . Living, [he] suggested the past and the present; dead, he suggests the future. Formerly interested in his life-work, made up of business, teaching, authorship, and editorship, covering many years, we are now interested in his new life, the occupation of which, even to our faith, is a mystery, but the glory of which partakes of the radiance of the Eternal. As living, he becomes a reminiscence; as dead, he is the subject of our inquiries and the proof of our teachings. It is one of the compensations of the death-catastrophe that it awakens profound questions, arouses into recognized energy the immortal instinct, shakes off for the moment the inertia of matter, stills our reveries of time, and abjures us to consider eternal realities. . . . In life [he] taught us lessons of life; in death, he impresses us that we are immortal; and so by his last act teaches more, inspires more, comforts more, than by the aggregated toils and sacrifices of [forty-seven] years. Friend, brother, farewell until the break of the morning!

In the latter part of April, with his destination the General Conference, Dr. Mendenhall went out from the editorial rooms of the *Methodist Review* forever. For those who remain behind there is a strange stillness and the sense of the withdrawal of a master spirit. For him has come emancipation, glorification, coronation.—Assistant Editor.

THE NATURE AND THE PLACE OF PREACHING.

Among the many enduring institutions of society the preaching of the Gospel holds a peculiar and a distinguished place. No student can contemplate the custom in its structure or its application without discovering certain inherent characteristics which distinguish it from all other human performances. Its etymological basis is an instructive study and a proof of its superior claims. As to its antiquity, history shows that its earliest practice was contemporaneous with the founding of the New Testament Church. Its relation to the holiest impulses of the human soul clothe its frequent performance with veneration. Its aim in the regeneration of the heart and in the ennobling of the individual life lifts it above all merely secular employments, however dignified. Following its unbroken observance down the centuries, its present practice is well-nigh universal. Its plainness of speech and its boldness of utterance suggest an unwavering, unnatural, unearthly courage on the part of its exponents. Its sublime consequences in the reformation of men and the transformation of national life are a proof of its unique place among the institutions of mankind; and its constant observance, with its perpetual influence upon personal life, give an enduring charm to its contemplation. To write of its nature and its mission is, therefore, a pleasing task, and one that is always germane to the pursuit of theology.

As an institution preaching is divine in its origin. The most casual examination of the Old Testament Scripture proves the claim that it was not a part of the patriarchal system or a custom of the Jewish dispensation. Neither the official words of the judges, the poetical compositions of David,

the oracular and valuable utterances of Solomon, nor the arousing messages of the later prophets to the rebellious people might be denominated preaching, in the scholarly signification of the term. The word has a place only in the Christian vocabulary, as the practice has had its observance only in the Christian ages. The familiar words of Eadie have a new force and beauty as bearing upon this position:

> The inspired men under the Old Testament did not preach. They proclaimed the will of God in a variety of forms. Moses enacted statutes, prescribed and predicted national results as patriot and legislator; Joshua after his sword was sheathed swore the nation to fidelity; Samuel judged and taught with divine authority; David sang as saint and king, and gave utterance to emotions common to the Church in every age; Elijah challenged and battled for God in days of idolatrous degeneracy; Solomon embodied his experience in pithy and pointed sentences. The prophets, as a body, portrayed present obligation and future crises. The burdens pronounced by Isaiah ring over Babylon, sweep through the wilderness, and are borne up the Nile. Jeremiah, Ezekiel, and Daniel interest themselves with national affairs and theocratic history. Obadiah seals the fate of Edom, and Haggai and Malachi censure the selfishness of their age. These old seers foretold Messiah, but did not exhibit him. They pictured him, but did not preach him.

But with the establishment of a new Church, which is to be time-long and universal, a new order of evangelism was instituted by the great Founder. In his assignment of specific duties to men the underlying thought of the New Testament record is that of their ambassadorship. They were not to speak for themselves; they spoke for another; they spoke for the Almighty. As an intimation of the divine establishment of preaching—and it is sufficient to point this out in suggestion rather than to attempt its proof by elaborate argument—the significance of such a New Testament form as κηρύσσω is pertinent and forceful. Translated more than fifty-times in the English version of the New Testament as "preach," and occurring more frequently in the original than any other term, unless it be εὐαγγελίζω, its meaning is that of publishing or proclaiming, as of one "acting by authority." The preacher is a "herald," crying aloud to the sons of men the message of the King. Of a similar force is such a form as ἀποστέλλω, occurring in such a forcible passage as Rom. x, 15. The early apostle was "one sent forth" to the Gentile world on a mission whose transcendent importance baffles human thought. Nor to linger on verbal forms and peculiarities of etymology, though the critical study of the Greek text is of prime value, the whole genius and trend of the Gospel are in line with the thought that the preacher is a *sent* man. The command to him is "go." The extent of his service is that he go "into all the world, and preach the Gospel to every creature."

In pursuance of the thought that the preaching of the word is thus a divine institution it is instructive to notice the detailed provisions of Almighty wisdom for its best performance. A definite place has been provided in the divine economy for Christian preaching. To secure its uninterrupted delivery and to separate it from the distractions of the world in order that it may have its full effect on men, a sanctuary has been raised and dedicated to its holy uses, into whose quiet the merchant man

with his paltry wares may not intrude, or the political declaimer with his strident voice. A distinct day is also set apart, among other reasons, for the celebration of preaching, when commerce furls its sails so far as possible and rests upon the seas; when trade stops upon the streets; when men have abundant opportunity to enjoy the advantages of preaching and to meditate upon its claims. A peculiar text-book is also employed in the maintenance of the institution of preaching. Unlike any volume it is of modern composition; fearless in its denunciation of human vices; imperative in its demands upon human love and service; and above all things bearing upon its face the indisputable evidences of its inspiration. And the presence and operative power of the Holy Spirit are the supernatural sign which accompanies the words of the Christian ambassadors, and are the perpetual seal of the truth in the hearts of men. Says Kendrick on the holy origin of preaching:

> It is obvious that the oral preaching of the Gospel is divinely enjoined in the New Testament, and is that which the departing Saviour instituted as the grand means of evangelizing the world. . . . Nothing reaches the human mind and heart so quickly as the fresh and living utterances from kindred hearts and lips; and we may well believe, therefore, that the office of preaching and the divine credentials of the preacher have their source equally in the authority and the wisdom of God.

As a divinely appointed institution the benefits of preaching are an inalienable part of Christian history. Since fruits are the true test of institutional as well as individual living, the results of preaching have exemplified the wisdom of its holy Founder in its ordination, and have justified its continuance till the present. No chapters in the ample volumes of historical theology are more fascinating than those which outline the methods, the growth, and the moral influence of Christian preaching. As to the patristic times, Justin Martyr gives a satisfying glimpse at the manner and purposes of preaching in the second century:

> On the day called Sunday, all who live in cities or in the country gather to one place, and the memoirs of the apostles, or the writings of the prophets, are read as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things.

Tertullian, as an eye-witness, also adds his confirmatory word concerning the value of early preaching in the following historic statement:

> We assemble to read the sacred writings, to draw from them lessons pertinent to the times, either of forewarning or reminiscence. However it be in that respect, with the sacred words we nourish our faith, animate our hope, strengthen our confidence, and, no less, through the inculcations of the precepts we confirm good habits. In the same place, also, exhortations are made, rebukes and sacred censures administered.

Thenceforth the beneficial consequences of preaching were the perpetual credentials of its divine selection. From Origen, "the first preacher in the modern sense," to the pulpit of the present day, the oral announcement of the Gospel has been accompanied with peculiar and heaven-attended benefits. We must confess large concurrence with the view that the subordination of preaching in the fifth and sixth centuries to ritualistic

services and the later frequent cessation of the voice of the preacher in the Dark Ages, may have been among the causes of the degradation and corruption that followed. The final history of Christian preaching has not been written. Could such a volume be constructed—from the day when Peter, filled with the Holy Ghost, preached the first formal sermon of New Testament Christianity—it would contain more than the biography of many great ambassadors of the faith, or the changes in homiletic practice, or a suggestion as to the alterations in church architecture through the centuries; it would also set forth as the great feature in the history of Christian preaching the exceeding benefits that this practice has brought to the nations of the world. As the warp and woof in the great fabric of righteous living which has been woven in the loom of the ages, not to give preaching its due prominence is to disdain the evident teachings of ecclesiastical history.

As a divinely ordained and continuous institution preaching has an unspeakably important mission to the modern world. The charge that the pulpit is declining in its power is most serious. Such suggestions of diminished resources or of weakening influence as may be found in a volume like Mahaffy's *Decay of Modern Preaching* cannot fail to prompt a train of inquiry as to the fact and a sense of sadness in view of its possibility. Yet it is a hopeful sign that the mission of the modern pulpit is thus a matter of earnest inquiry and even of variance of opinion. We are far from believing that this ancient means of enlightening, renewing, and ennobling men has lost its primal force. The responsibility of the pulpit was never so great in human history as at the present day. The growing accessibility of the Orient nations, as the opening of Japan to western emigration, adds to the obligation of the pulpit. The mastery of each new language of the heathen world for the purposes of commerce increases the duty of the Christian Church to preach the Gospel in the unenlightened regions of the earth. Wherever humanity is, in its perplexities and needs, the pulpit has its unspeakable obligation.

And it is an incidental proof of the divine nature of the institution of preaching that it has the power to adapt itself to the changed conditions of humanity and to the practical needs of the great earth to-day. We must dismiss the idea that its function is to only discuss the merits of antiquated and musty doctrinal definitions; to trace in languid and lackadaisical speech the ancient biographies of the Scripture, without application to the needs of modern listeners; or to attempt in visionary and nerveless sermonettes the description of the heavenly grandeurs. To claim only this for the pulpit is to burlesque the holy institution. Right preaching will be in closest touch with nineteenth-century needs and problems. Right preaching will be practical, because life, with its pressing responsibilities, is practical. Right preaching will teach the need of everyday graces to adorn the everyday associations of home and shop and street. Right preaching has the privilege, even the duty, to discuss the Homestead disagreement. Right preaching will help to rectify every dispute between capital and labor, and has a heaven-given mission in the settlement of all

the burning sociological questions that are upon the age for adjustment. The good bishop in *Les Misérables* had such a conception of the functions of Christian preaching, and worthily wrought out that conception in his official service. The pulpit is a divine gift to the modern age. Its preaching is to those that perish foolishness, but to the saved it is the power of God.

As a divinely appointed and historic institution, with an incalculable mission to the world, the preaching of the Gospel should command the largest resources of the age. Upon no modern custom whose aim is the betterment of men are more criticisms heaped than on the doctrines and methods of the present pulpit. Its very conspicuousness is its danger. To all who are in familiar touch with the community the caustic, unsympathetic verdict of the masses upon the inefficiency of preaching is one of the distressing signs of the times. Its teachings, when conformable to the older orthodoxy, are obnoxious to the æsthetic tastes of the age. Its methods are subjected to that satirical and microscopic scrutiny with which the bad has always judged the good, and are suffering under the excessive test. The pulpit, in fine, has fallen upon times as evil as any in its long centuries of institutional life. The danger is not from the sword of the persecutor, the blood-red jaws of lions, or the inquisitor's rack; it is found in the apathy of men, their growing indifference, their withering scorn.

But if the Church will learn from the world in true Christian humility it must perforce be profited by some of the rebukes of its unsparing critics. The charge of undue sensationalism should not be disregarded. So far as the claim is valid, the ministry of the Lord Jesus have no right to show their disregard thereof. The Christian pulpit, with all its sanctities, should not be made an auction-block for the sale of cheap literary wares. The legitimate message of the pulpit, like the institution it represents, is divinely given. Paul's command to Timothy is his injunction to the last minister of the dispensation, "Preach the word;" and the itinerancy of all Christian ambassadors is to be like that of the apostles after the dispersion, who "went everywhere preaching the word." The charge of lack of originality in pulpit methods is another vigorous accusation that may not be ignored. By a critic of these methods it was lately charged that not one minister in a thousand possesses originality. The coming twentieth-century preacher should throw off the senseless trammels imposed by custom, as the holy mien, the sepulchral tone, and the earmarks of the training-schools, and, in the best sense of the term, should be himself. The coming preaching must be practical. It must have the nutritive quality. The age, with its tremendous burdens, its keen heart-aches, its disgust with the philosophies, goes to the Church for rest, for sunshine, for food. To teach aught else than the practical, pertinent message which the Lord himself would preach to men were he again incarnated is a low interpretation of the holy calling whereto men are called. The coming pulpit must also exhibit the emotional quality. The final appeal of Christianity will always be made to the heart, and under

this assault the inner citadel will fall. And the Church, besides, needs more than mediocrity in its future pulpit. Men must not seek its height as a doorway to social position or as a refuge from unsuccessful service in other professions. The best brain, the best heart, the best soul are needed in the twentieth-century pulpit.

As a preparation for a service so holy, so far-reaching, so fraught with the destinies of immortal souls, the theological school was never more necessary. In its ample curriculum, the exceptional quality of its professorships, and the constraining power of its religious life its mission to the ministry of the future is enduring. The world will always listen for the voice of the true preacher. And so is the holy institution of preaching to continue, in enlarging force and grander consequences, until the voice of the human messenger is lost in the sound of human praise, "as the voice of many waters," before the throne.

JESUS AND THE SABBATH.

THE antagonism between Jesus and the Pharisees was never more pronounced than on the subject of the proper observance of the Sabbath day. To the Pharisees the Sabbath was a matter of regulated ceremony and usage, and nothing else. They did not understand that this, as well as the other institutions of Moses, might have a spirit and life as well as a form. Under the prescriptions of the Pharisees the formal observances of the day swallowed up everything else. They constantly and systematically misunderstood the principle that the chief intent and worth of the ceremonial law was to interpret and support the greater moral law. And when they saw that Jesus, on the other hand, as constantly and systematically ignored the mere form, though he yet preserved the substance; when they found that he depreciated the outward ordinance and held it subordinate to the spiritual element, they assailed him as a violator of the law and an enemy of Moses and the institutions of the fathers.

The position of Jesus as to the Sabbath is best understood by taking into view the original institution and intent of this day of rest—the laws by which it was guarded, and the additional prescriptions with which the Pharisees had loaded it down and warped it from its design. The Sabbath was a day set apart for peculiar uses. When it is said that God hallowed the Sabbath day, the meaning is that he consecrated or set apart this one seventh of the time to other than common purposes. Essentially all time is alike. The Sabbath does not differ in itself from other days, but only in the intention of the Founder and in the difference of men's occupations. It is statute law, divine or human, not natural law, that establishes the distinction. The law of the Sabbath commanded that on that day the ordinary secular occupations of man, and the corroding, absorbing cares of the six days, be suspended, and a period of physical rest and recuperation and a period of spiritual culture and religious exercises be enjoyed in their stead.

Clearly the Sabbath was not an ordinance of restraint upon the liberty or the enjoyment of men, and of bondage to a cumbrous and vexatious ritual. It was an indulgent and beneficent relief from the anxieties and disabilities of the secular week; it was a merciful privilege and enfranchisement to men overburdened with care and toil, not an austere task and restriction to their gratifications. Jesus declared it a day "made for man." To the largest part of the race their days must always be days of toil; the Sabbath was mercifully provided as a day of rest, of physical rest from toil. In the Mosaic prescriptions made for a people as yet of little spiritual insight, of limited religious culture, this external, humane feature was made especially prominent and impressive. But it was also made imperative; not only was it the privilege of the Jew to rest, he must rest, he and all that were his: "The seventh day is the rest-day of Jehovah, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

The need, in a physical point of view, of a regularly recurring period of rest, or of a change of occupation, is almost universally recognized. The basis for this is found in the facts of physiology, of political economy, and of public order. If long experience has made anything clear it is that uninterrupted or unvaried labor, whether corporeal or mental, is not conducive to health, wealth, or happiness. Some relief from labor, some variety in occupation, is everywhere found indispensable to keep the body and the mind in the best working condition. No doubt the just ratio of rest to labor varies with the character of the individual or the exhaustion from his work; but experience shows that for the average of men one seventh of the time is an adequate measure. This is the amount originally fixed by divine appointment, not discovered by human experiment, not ascertained by intuition, yet precisely meeting the wants of human nature.

It was, however, chiefly in its moral bearing that the Sabbath "was made for man." The spiritual nature, not less than the physical, needs culture, and demands its set seasons for attention to its wants. These interests are of a higher character than the other, as the immortal soul is of more worth than the perishing body. And to secure these higher ends the Sabbath was ordained, a day separated for religious duty, a day for worship and communion with God, as well as for rest to the tired frame.

Such were the two aspects of the Sabbath in its original constitution. It was a holiday; it was a holy day. The one looked to man's physical, social, temporal welfare; the other to his religious, spiritual, eternal well-being.

But it must be noticed that the work prohibited in the decalogue was always the ordinary work of the secular week, the servile work, the gainful work, which, unrelieved, absorbs and hardens the unspiritual man. It was the absolute compulsory cessation of this corroding work that constituted the "rest" of the Sabbath. Other works, the works of necessity or of mercy, were left as obligatory on the Sabbath day as on any other.

No act of duty, or of benevolence, or even of hospitality, was forbidden, nay, was not rather enjoined. But, to make the dividing-line distinct and easy to observe by even the thoughtless, everything was prohibited that partook of the nature or encroached upon the sphere of secular work. Thus, on the Sabbath day the Jews were not allowed to "kindle a fire"—that is, for cooking, lest it might run into servile work; but certainly fire for comfort was not prohibited. They were to "carry no burdens," lest it might verge upon traffic, but it could have been no violation of this provision for a housekeeper to regulate the affairs of the house, or for a sick man to carry his pallet from place to place. They were not "to go out of their place" on the Sabbath day, lest they might be led to travel for gain or business; but not even Pharisaic perversity could warp this into an absolute prohibition against going out of the house; and they compromised between the letter of the law and their proneness to a rigid interpretation of it, by fixing arbitrarily the limit for travel on the Sabbath at two thirds of an English mile, and counting this as the maximum for a proper "Sabbath day's journey." They were not to "think their own thoughts or find their own pleasures" on the Sabbath day—that is, there should be no planning or scheming on this day for the conduct of their business or for their amusements. But while all the customary business occupations were thus prohibited, the ordinary forms of domestic and social comfort were freely allowed if not enjoined. The intention of the day was wholly merciful and beneficent. The Sabbath was designed to be a delight, not a grievous yoke; it invited to rest, to happiness, to grateful remembrance and worship of God. There is nothing in the history of the day, or in the earlier and normal observance of the day by the Israelites, that justifies us in thinking of their Sabbath as a day of undue or unwelcome restraint. It was not a day of fasting, a day on which man was to afflict his soul, a day of austerity and self-mortification. It was a feast, not a fast. Its rightful observance not only did not repress, but it encouraged and quickened the natural and innocent gladness and joy of the heart, the social enjoyments which make the home and the community an attraction, a gladness, and a safeguard. We know that hospitality was customary on that day. Not even the Pharisees ventured or desired to change this feature of the original Sabbath. Our Saviour is expressly said to have been entertained as a guest on a Sabbath day, in the house of one of the rulers of the Pharisees. And it is thought by many critics that the supper, or reception, given to Jesus and many other guests, at the home of Martha and Mary, "six days before the passover" (Friday), was on the Sabbath day. It was his last Sabbath day on earth, yet he spent it in social communion with his friends before his death.

Such was the free and joyous character that belonged to the Sabbath of old under the wise and lenient legislation of Moses. If his legislation in this regard was stern in any particular it was mercifully so in the interests of the congregation at large, lest some single one, or a few, by setting the law at defiance, might early bring it into contempt and defeat its gracious provisions. The sudden and exemplary severity in the case of

the man who gathered sticks on the Sabbath was needful at the beginning, and did not need to be repeated.

But these gracious and merciful features of the patriarchal and Mosaic Sabbath, the zeal and the calculated misinterpretation of the Pharisees, devotees of a rigid formalism, quite distorted into a travesty of religion and into a superstition and a bondage for the souls and the activities of man. The outer fulfillment they exalted into the essence of the law, and lifted the formal observances above the spirit of the institution. Or rather they annihilated the spirit of the day; they left it but an empty form. They made the law of none effect by their traditions. Much of this traditionalism is remarkable for its ingenious perversity. The many illustrations of it given in the New Testament show to what frivolous results a conscience that is no conscience, but only a hypocritical acting of a part, can lead man. We give one or two of these instances.

An incident described in the twelfth chapter of Matthew first brought the Pharisees and Jesus face to face on this matter, and will show how diversely they looked upon the Sabbath. One Sabbath morning, probably in April, in the second year of his ministry, Jesus and his disciples were passing along the lane through the ripening fields of grain. The disciples, even if they had not yet caught their Master's notions with regard to the Sabbath day, were Galileans, and quite free from the minute scrupulousness of the Pharisees; and they began to pluck the heads of the barley and husk the grain, rubbing it in their hands, that they might eat and satisfy their hunger. Instantly the Pharisees, who were watching to find fault, began to charge the disciples with violation of the Sabbath in thus "working" on the holy day. But Jesus replied that the letter of the law must be interpreted by the spirit of the law, and that the circumstances of the hungry apostles justified their act. He reminded them that the history of the nation supplied numerous instances in which the rigorous prescriptions of the Levitic law had been, and still were, violated for necessity's sake, or for mercy's sake, and properly so. The law forbade that any one should eat the showbread but the priests; yet once, when famishing, David, who was not a priest, ate of the loaves with the high priest's connivance and was blameless. The law forbade any work on the Sabbath, yet the priests constantly "profane the Sabbath," if this be a profanation, "and are blameless." Their sufficient exculpation was that they were engaged in the necessary services of the temple. But here—the Saviour went on to say—here in the case of these disciples is something* greater than the temple; here are men, men suffering with hunger. If ye had but understood what God meant when he said, "I will have mercy and not sacrifice," ye would have known how much better men are than empty forms and rites, or even than the temple itself; how much the living spirit of the law is above the dead husk of the letter. And then he added the principle which decides in every case of doubt, which is a simple, safe, universal, perpetual solution of all scruples: "The Sabbath was made on account of man, and not man on account of the Sabbath."

* The word in the best editions is neuter, τί.

The substance is always better than the form; if the two come into conflict, if the letter obstruct the spirit of the institution, both reason and mercy should incline us to the largest liberty. The Sabbath was made to promote man's interests; if the too rigid letter of the law contravenes these interests he who is the Son of man is Lord also of the Sabbath, and passes beyond the letter, that he may the better compass the intent of the law—man's greater and higher good.

Another illustration showing how widely Jesus departed from this overstrained Pharisaism was given on the following Sabbath at Capernaum. As he was teaching in the synagogue there was present a man having a withered hand. This man had probably been drawn to the synagogue in the hope of a cure, and was understood to be a candidate for the Saviour's mercy. The Pharisees stood watching whether he would heal him on the Sabbath day, that they might find occasion to arraign him for violation of the commandment and thus put him to death. They are represented in their eagerness as having challenged him to this "work," by asking him, "Is it lawful to heal on the Sabbath days?" knowing very well, as their crafty question shows, what his answer would be. But Jesus perceived their malice and retorted the question on themselves with an unexpected addition: "Is it lawful on the Sabbath days to do good, or to do evil? to save life [as I am in the way of doing], or to kill [as you are at this moment planning to do with me]?" The thrust was too direct to be parried; a thunderbolt could not have smitten them more suddenly or a flash of lightning revealed the secrets of their hearts more clearly. No doubt every person in the synagogue saw it and enjoyed their confusion. They were caught on the horns of a dilemma. An answer to either alternative would have been their own self-condemnation; and they were silent. Their malice at the first, and their silence now, excited Jesus's anger; and with a look of rebuke and of grief over their hardness of heart, but vouchsafing them no word more, as men too stubborn for argument, he turned to the man and said to him, "Stretch forth thy hand." What! stretch out that palsied, withered hand! It was an impossible task; yet faith surmounted the impossible, and the work was done.

Did Jesus dishonor and do away with the Sabbath? No! He honored the Sabbath, the Sabbath as it was first established and purposed of God. But these absurd refinements upon the legislation of Moses, these oppressive perversions by the Pharisees, he met with just contempt and rebuke, and by his opposition to their traditions he attempted to reinstate this sacred day of rest in the place which it once had held, as the defense and comfort of man, not as their tyrant and fetter. He taught that man is greater and better worth than any institution. Man was not made for the Sabbath, but the Sabbath was made for (on account of) man. The Sabbath was made to help man, to alleviate his inevitable burdens, not to impose new and heavier and harder ones. The Pharisees reversed all this. They turned the blessing into an oppression. They bound heavy burdens and grievous to be borne, and laid them on men's shoulders. It was the Sabbath of the Pharisees, and not the Sabbath of Moses, which Jesus

opposed. He said nothing and did nothing that Moses himself or any ancient Israelite could have interpreted into disrespect of the Sabbath or into a purpose to abrogate it. He always observed it himself, he taught his disciples to observe it, and by his words implied its perpetual validity. If we had nothing else, the simple fact that the Sabbath was perpetuated in the Christian Church—the day only of its celebration being changed—shows that Christ's influence must have been not only not adverse, but altogether favorable, to the Sabbath. He claimed to be Lord of the Sabbath; clearly not with a view to abolish it—for that would not be lordship—but to restore it, to interpret, and to regulate it.

And so the Sabbath, the Mosaic-Christian Sabbath, of which our American Sabbath is the best type, remains obligatory on the Church and the world. It stands on the same immovable foundation as all the other commandments in the decalogue. While the decalogue stands unrevoked let men rest from their work on Jehovah's Rest-day.

MORAL REFORMATORY MOVEMENTS IN OUR GREAT CITIES.

One of the great battles of western civilization is to be fought and won in the purification of the American city. Concerning the abundant opportunity for such reformatory work there can be no difference of judgment. Our great centers of population, in respect to their moral condition, have a close kinship to the metropolis of antiquity and to every contemporary city of the eastern world. Although they may not be as depraved in spirit or as vicious in practice as the cities of antiquity, where Christianity had not entered as a leavening force and whose ruin was among the doleful prophecies of the Scripture, yet the wickedness of the best of our American cities must be confessed. Although such beneficial influences as those of climate, social convictions, the responsibilities of universal citizenship, and the condemnation of the Christian Church upon unrighteousness are also predominant, yet the open exhibition of degradation and sin in its manifold forms is the sad spectacle everywhere seen in our corporate life. If through the presence of the Gospel the modern city was never better, through the presence of the evil it was never worse. Any one of the moral irregularities and crimes that mark the living of the American city would seem an adversary too formidable to overcome; while such combined and malign evils as slander, arson, extortion, theft, cruelty to childhood and animal life, drunkenness, gambling, carousal, lust, Sabbath desecration, anarchistic plottings, riotings, form a phalanx of vicious forces to which victory seems pledged in the very outset from sheer force of circumstances, and to battle with which calls for the heroism of story.

But the necessity of such reformatory movements as are projected and already initiated in various of our chief American cities will be likewise admitted. The importance of the city as a center of influence in arts, learning, legislation, morals, religion has passed into the most familiar of

truisms. And all that is conceded to the city in general, in this utterance, must be granted to the American metropolis. As to the past, the larger contribution of the rural life to the national progress is one of the lessons of the previous four centuries with which the historian is familiar. Even in so late a period as the continental days the gift of leaders from the American villages to the army and the national Congress was inestimable. The country, no less than the city, won the War of the Revolution and helped to lay the foundation-stones of the new republic. John Adams and Thomas Jefferson were country-born; Washington went out from the reposeful quiet of Mount Vernon to his immortal work. But as to the present, the American city, with exceptions, has become the controlling factor in the national career. In 1890 it is estimated that more than eighteen millions of the people of the United States lived in cities having a population of over eight thousand. By the census of the same year sixteen cities of the republic counted a population of over two hundred thousand each; twelve more over one hundred thousand; and twenty-two more over fifty thousand each. Boston, long since departed from her puritanic principles; New York, with her cosmopolitan interests; Philadelphia, eminent in conservatism; Washington, as one of the greatest centers of the world's legislation; Chicago, ambitious for size and power; St. Louis and New Orleans, with their luxurious tastes and exuberant living; and San Francisco, as the autocrat of the western coast, hold the destinies of the American nation in their keeping. The philosophy of human living justifies this claim.

In the conviction that the great centers of population thus hold the primacy of influence certain promising movements in moral reformation are now developing in some of the chief cities of America or are in established progress. But because for the most part they have not passed the experimental stage the methods to be followed in their enforcement call for immediate and cautious consideration. Admitted the timeliness of the movement and the combined counsels of the wise, the most philanthropic, the best should be applied to the determination of these methods, whose settlement and application are pivotal points in the well-being of the nation.

I. On the choice of right leadership it is evident that no small portion of success must depend. To the rule that all great advances in politics, education, civilization, ethics, religion turn on the personality of some individual of appropriate abilities for command and seemingly raised up by Providence to do his special work, the case of the leader in city reformation cannot be an exception. All the prime qualities of command must inhere in him. In so crucial a battle as the friends of righteousness desire to wage with the powers of evil and in which the issues are of such incalculable moment, the interests of the cause must not be jeopardized by the employment of unworthy or unqualified directors. Nor is it difficult to catalogue the excellences that the great leader in municipal reform must possess. Negatively, he must not, as a bidder for applause, pose in a sensational attitude before the public gaze. The people, at the

best, will not always praise his processes of work, however legitimate and commendable they may be, inasmuch as their light is less than his, their convictions less pungent, their loyalty more wavering. Usually he is the pioneer to mark the way in which his followers are to walk. As such he must journey far in the van, where the plaudits of men sound dim and uncertain. What conviction says—not what men say—is to be the law for him. Negatively, also, he must not fear the force of opposition. No man ever engaged in such a contest—a contest in which certain well-advertised leaders in some American cities are being tried to the uttermost—who has not been assaulted as by all the malignant forces of perdition in combined array. Such a battle is no place for cowards. Timorousness of leadership means overwhelming defeat.

But some of the positive elements of strength which the leader in this reformatory work must possess also suggest themselves for enumeration. He must be a master of men. He must be gifted with a keen knowledge of human nature in its worst and its best phases, its great strength and its incredible weakness; he must understand the foibles of humanity, and must comprehend this fundamental truth, which is for all nations and centuries, that mankind waits to be led and will ever wait supinely for a leader. To know men seems such a necessity that we are impelled to serve a warning on all the constituents of our American cities where the impulse for reform is beginning to stir the hearts of men against enlistment for service under any leader, of whatever other gifts, who lacks this prime essential. And such a man must and will be resourceful—more able than the Israelites to make bricks without straw; self-reliant when other men feel their weakness; fertile in expedients; systematic in his methods of procedure, and far-reaching in his work. This means that he will be full of faith in the essential righteousness of his cause. Even in a smaller and less momentous contest depreciation is defeat. John, the forerunner, believed in the purity of his mission. Wilberforce felt himself in championship of a philanthropy too holy to be overthrown. Elizabeth Fry and Dorothea Lynde Dix allied themselves to the forces of the heavenly world in the reformatory work they wrought, and drew their pledge of victory from the skies. No less than they must the reformer of whom we write believe in his great mission. The salvation of our American cities, where vice flourishes as in tropic luxuriance, turns, among other things, on the leadership of those whose souls thrill with the righteousness of the cause they champion.

If such a leader, whose negative and positive virtues we have in part intimated, seems difficult to find, for that we are not responsible. We have, nevertheless, drawn the picture of the true commander, whose presence and participation will give an inestimable impulse to the reformation of American corporate life. The difficulty of finding the ideal administrator should not bar his just portrayal. And, unless our inference be wrong, there is danger from faulty leadership in the administration of the reform movement in some of our American cities. Poor command is worse than none. Not tyros, not verbose sensationalists, not upstarts

ambitious of personal fame should take the lead, for such leadership will prove the millstone to drag down the most righteous cause to ruin.

II. An aroused public conscience is another prerequisite which we would point out as necessary in the reformation of our great cities. With the better-thinking in the community is lodged, after all, the enforcement of already existing laws for the suppression of crime and the institution of new movements for the radical extermination of evil. Where the ideal leader guides whom we have sketched, an ardent, united constituency must follow. While the public conscience sleeps the reformer's hands will hang idle. And such apathy must now be charged to some degree upon the friends of morality. A wild rush for wealth in these latter days, a love of effeminate and distracting pleasures, and an accompanying indifference to the higher interests of the community are the successive steps in the process of neglect that has come upon the land. The legal provisions for the suppression of vice in our many cities and States, imperfect though they may be, are far in advance of the efforts made for their enforcement. In most of our leading American cities sensible and somewhat vigorous statutes will be found in existence, having relation, for instance, to the closing of the saloon on the Sabbath, the suppression of gambling, and the restriction of the social evil. Let the responsibility for the continuance of these monstrous evils be placed where it rightly belongs. We must charge upon the indolence of the public conscience the wretched traffic in intoxicants that is illegally going on in forbidden hours; nay, upon this indifference, the continuance in any form of the sale of accursed liquors and the perpetuation of the universal suffering which liquor brings. We must charge upon the dormancy of the public conviction the tolerance of baser social irregularities and the continuance of that towering evil in American life, the shameless lottery, with gambling in other forms. We must charge upon the lukewarmness of the better part of the community the most that it suffers from evil of every sort. The arousal of the sleeping public conscience is the first necessity in our great city reforms; and a conscience so awakened is the most resistless force on earth. As a concrete instance of what an awakened public sense may do the case of a forward movement in San Francisco, lately initiated, is to the point. A recent correspondent of the *Christian Union*, after describing the prevailing and great vices of that far western city, discovers the principle of reform we suggest in his narration of the uprising of indignant and consecrated workers in that needy field:

> The present movement against the "dives" has taken the form of an appeal to the board of supervisors to so amend the ordinance as to leave the issuance of saloon licenses entirely in the hands of the police commissioners, thus abrogating the twelve property-owners clause. . . . A newspaper aroused the public to action, and its crusade resulted in a public mass meeting being held in Metropolitan Hall on Sunday, May 29. At this meeting there were present over two thousand clergymen and laymen, representing every creed, denomination, and religion. Eloquent speakers portrayed the monstrous evil of the "dives" and aroused the auditors to a high pitch of enthusiasm.
>
> A committee of fifty citizens was appointed to secure signatures to a petition for presentation to the supervisors demanding the repeal of the twelve property-

owners clause, and also to form an association to be called "The Citizens' League for the Suppression of the Dives of San Francisco." It was also resolved to hold mass meetings every Sunday until the last "dive" in the city closed its doors. From that meeting two thousand earnest crusaders went forth into the highways and byways and the result of their labors is that the association is several thousand strong, and is backed by the good will of every public-spirited man and woman. To this committee of fifty was added an auxiliary committee of twenty ladies. The petition, which has already been presented to the supervisors, bears nearly ten thousand signatures. In view of the fact that the conventions to nominate candidates for municipal offices will soon meet and that the present supervisors are candidates for nomination, it is not anticipated that they will dare oppose the wishes of so many citizens. One "dive," the worst of the lot, has already been closed. Its license expired two weeks ago, and the League did such energetic work among the property owners that the proprietor found it impossible to secure the twelve necessary signatures. While the good citizens have been at work the "dive" keepers have not been idle. They have formed "The Licensed Taxpayers' Association." Backed by the power of money and the influence of the wholesale liquor-dealers, they hope to baffle their enemies. On the 27th instant the "dive" question will be presented to the supervisors in open meeting of the board. It remains to be seen whether decency and right or venality and might will triumph.

Such a pertinent and stirring story carries its own moral. The persistent action of these excellent forces that have been enlisted must accomplish the purification of their great city. Nor of San Francisco alone. "Venality and might" will everywhere go down in such a struggle; "decency and right" will inevitably conquer, or there is no expulsive power in virtue and no resistless dynamic quality in righteousness. San Francisco, if the new movement in her midst be as general and enthusiastic as the correspondence indicates, sets the example for all the cities of the republic. Let the uprising be undenominational, unpolitical, general, and there is no evil so colossal upon the western continent that the aroused public conscience may not sweep from the sight of men.

III. But such a moral purification, even under the favorable conditions of right leadership and of interested public approval, is not to come anywhere in the world except by slow and laborious processes. This is the genius of the Gospel. Reformatory work must germinate. Righteousness is "first the blade, then the ear, after that the full corn in the ear." Whoever undertakes to fight this supreme battle for humanity needs that full endurance which great strategists always possess. The sporadic transformations on the face of society which sometimes spring up in a night are short-lived; the reforms that are deep-rooted and enduring are the growth of slow years of development. Nor is this tardy progress a matter of surprise when the combination and the endurance of the forces opposed to reform are considered. Against the workers in the attempted suppression of the liquor traffic, for illustration, are arrayed, not only the great army of drinkers, moderate or excessive, scattered throughout the land, but also the retail dealers, whose business is in jeopardy, and the bonded liquor interest, with its many directors, its defiance of public opinion, and its overflowing treasury for defense. The effort also to enforce the keeping of the Sabbath will be resisted, not only by the lawless that are American-born, but by no small proportion of immigrants who have

retained on our shores their preference for the laxity of the "continental Sunday," and who join with the antisabbatarians of the land in their cry of assault upon personal rights and their demand for free pleasures on the holy day. In recent efforts toward Sabbath improvement in the near city of Newark the presence of the large foreign and un-American element in their midst has been a great obstacle in the way of reformers. So any attempt to suppress the curse of gambling will be resisted to the bitter end by the conscienceless proprietor of every faro bank, by all lottery associations, and by every illegal speculator whose cupidity leads him to profit on the investments of the simple-minded at the expense of honor. So, again, the extermination of the brothel meets with such resistance on the part of the hordes of the unholy that the task seems more difficult of performance than the incredible labors of Hercules. It seems a hydra-headed evil that will never down. Official complicity with crime also exists to retard the progress that reform would otherwise make. No blindness can hide the sight. Politics have invaded the hall of justice. The police officials of our cities too often befriend the very criminals for whom the law is in search. The venality of some court officials is a monstrous blot on the American judicial system. The administration of law and the punishment of criminals in some of our municipal courts has become the veriest travesty. The occasional abuse of the pardoning power serves as a hindrance to the enforcement of justice and to an unqualified reverence for the sanctity of the law. Of the official alliance with vice in St. Louis the correspondent of the publication before quoted gives some pertinent and striking illustrations. Five years ago, in the First District Police Court, there were 4,606 convictions and 3,392 acquittals; in the last year there have been 2,433 convictions and 6,073 acquittals. The cases before the court have increased six per cent, while fines have decreased forty-two per cent, and the amount of money collected seventy per cent. In the higher courts a condition equally disgraceful exists. Forfeited bonds are scarcely ever paid; cases are frequently dismissed when evidence is sufficient for conviction; and criminals guilty of larger offences are permitted to plead to some trifling misdemeanor. Too common is such a story in our great American cities.

And vice, as we have suggested, is unchanging in its purposes. When virtue rests after some hard-fought battle and some real victory, straightway the evil springs up in new vigor and with stronger shouts of defiance. There is nothing so untiring in the universe as sin. The zeal for purification must be equally untiring and perpetual.

We are far from undervaluing the reformatory efforts that have long been prevalent and are now being prosecuted with vigor in our chief centers. If the great cities of the land and the earth were never worse, charity and reform were never so felt in crowded human life. As for the future, also, under the conditions we have indicated they shall be the agents in reducing to the minimum the suffering of humanity and in promoting such qualities as sobriety, industry, peaceableness, and ethical regard, that make for enduring city and national prosperity.

PROGRESS OF CIVILIZATION.

THE RESPONSIBILITIES OF CITIZENSHIP cannot be estimated. To speak lightly of the obligations which corporate association imposes upon men is to belittle one of the most solemn obligations of life. Wherever around the world one finds a true citizen, though under unfavorable governmental environments, he discovers one whose sensibilities are keenly alert to the performance of public duties. Neither the paralyzing influence of oligarchies nor the enervating atmosphere of the monarchical system altogether relieves him from a sense of obligation to the state. Solon, as a fabricator of Grecian laws looking to human equality; Curtius, in the days of Roman danger; Tell, in his unfaltering consecration to the needs of suffering Switzerland; and Madison, among the continental patriots, are conspicuous examples of those civic virtues which every true freeman will show forth in his own place and time. Citizenship is a universal trust.

It is easy to catalogue some of the excellencies which the true citizen will thus exemplify. Aristotle has defined such a man as "one to whom belongs the right of taking part both in the deliberative or legislative and in the judicial proceedings of the community of which he is a member." If this definition of the great philosopher be enlarged to include also the duty of such participation, it outlines a prominent part of the responsibilities of the citizen. To interest himself in the legislative and judicial proceedings of the state, as many do not, is an unvarying obligation. Added to which service the ideal citizen will show himself a friend to public industries and improvements; will constantly lend his voice and influence for the maintenance of the moralities of the community; will prove a conservative counselor in time of public passion; will be concerned in all the philanthropic movements which are agitated for the relief of the distressed and poor; will stand as a friend of advanced education; and will maintain the institutions of Christianity in his community. For the interests of all classes he will likewise have an equal regard, the ideal citizen having been defined in this connection as one who "believes that all men are brothers and the nation is merely an extension of his family, to be loved, respected, and cared for accordingly." Without attempting to write a complete catalogue of the duties of this ideal citizen, along all the above lines he will find his obligations to constant service.

Whether the progress of men toward this lofty condition of citizenship is encouragingly rapid will be a matter for difference of opinion. The dispassionate spectator, as he looks abroad, will deplore the evil forces that seem at work throughout the commonwealth, subverting the spirit of true patriotism; will be deeply saddened by the sordid motives which actuate the average politician of the day; and will spurn the temporizing acts of many citizens of the state with whom sectional or class interests are a more impelling motive than the promotion of the abstract right. Every municipal or national election, like that through which the American people

are now passing, gives particular proof of the existence of these evils and brings to the front a host of noisy haranguers crying the party shibboleths, of bribers, manipulators of the laws of naturalization, and despoilers of the ballot box. But if the solemn fact of citizenship sits all too lightly upon the consciences of many, with others it is a weighty trust from Heaven. Such men keep their eyes upon the ideal. The right is their watchword; and for the promotion of the right they give voice, money, influence, and prayers. It is perhaps said, in these days of pessimistic lament over the decline of virtue, that such ideal citizenship is but a dreamer's fancy. Yet we should rather rejoice in the preservation of the sentiment in the hearts of so many. The patriotic examples of such heroes as Cincinnatus, Regulus, Kossuth, and Garibaldi have their faithful, if less illustrious, followers among all the nationalities of the world. Who doubts, for instance, the lofty purposes of Gladstone and many of his coadjutors? Or the exalted conception of citizenship held by Bismarck, now retired from official duties by the pleasure of the kaiser, but nevertheless an enduring force in the affairs of the Fatherland? Or the high ideal held by many American legislators in the national Congress? It would be an insult to the consciences and acts of men to deny that the leaven of pure patriotism is at work. Intelligent citizenship is not on the decline. In its continuance is lodged the hope of governmental perpetuation.

The ownership of Egypt is a question whose late revival should excite universal interest. Few lands of the East have had a more varied experience. In the enjoyment of a "well-organized and efficient government long before the national greatness of the Hebrews," and the center of riches and the institutions of civilization "when all the surrounding countries dwelt in the darkness of barbarism," the subsequent Egyptian record of loss of prestige and servile subjection to the domination of foreign powers is one of the strange surprises of international history. Tossed almost as a shuttlecock from one ancient kingdom to another, Cambyses made the land a province of the Persian empire; Alexander the Great conquered its territory and there established the great center of learning which bore his name; the emperor Augustus transformed it into a Roman province; the caliphs seized it in the seventh century; the Turcomans and the Mamelukes successively held it in unwelcome subordination. Nor is the chapter which records its modern career less fascinating. As the eighteenth century ends Napoleon drives out the Mamelukes with his terrible sword and secures the French dominion at the Nile; Mehemet Ali becomes the Pasha of Egypt and establishes the nominal oversight of Turkey; England and France alternate in their direction of Egyptian affairs; by the Berlin Treaty the land essentially becomes a protectorate of the British empire; in 1882 the dispute arises between Egypt, England, and France as to the disposal of the Egyptian revenues; and still more recently France has looked with envious desire upon England's supremacy in the Nile country. If this historic outline be familiar, yet it justifies the claim that few

nations of the Orient, with their checkered careers, have experienced more striking metamorphoses than the country of the Pharaohs.

It is certainly a natural regret that this land, so rich in her history and possibilities, could not have preserved her autonomy. National decline and seizure by invading powers, no less than the reduction of the individual from freedom to bond service, is an unpleasant spectacle. Yet if the Egyptian autonomy cannot be maintained it is certainly in the furtherance of international interests that a liberal policy should be shown by the regnant nation in Egypt, both in justice to the subordinate people and to the outlying nations of the earth. The archæological treasures of Egypt are inestimable. The whole land is a vast sepulcher of sleeping cities where an advanced civilization flourished, where teeming thousands lived, and where many of the contemporaries of the Scripture were found. Her white sands are the majestic funeral pall covering the mummied forms of princes and kings whose reigns were most eventful and composed many dynasties. And exploration has but begun in Egypt. Such a discovery as that at Deir-el-Bahari is but the first fruits in the harvest of the archæologist; and whatever nation controls Egyptian territory should encourage the explorations of scientific societies and the search of scholars after the unknown data of her ancient history. The present possibilities of the Nile land are also deserving of development. It may be that its arid climate and its peculiar method of irrigation put a limit to its grain production and its industries; yet it is the duty of the dominant nation, whether England, France, or any other of the European powers, to foster all the possibilities of production in Egypt, and to do less is plain neglect of duty. But Egypt is, besides, a geographical center of the first importance. As the gateway to the East entrance must be kept open for the ships of all European and American nations. No prophet foretold, when the Israelites marched out of Goshen, that the Suez isthmus three thousand years later would be the water way for the commerce of Christian civilization. Yet along this tract of territory which the Jewish people trod, the vessels of many nations pass in the peaceful pursuits of trade. No better water course is there to India. Whatever the excellencies of the Cape of Good Hope passage, the Suez Canal has become an absolute necessity to maritime travelers. Not only England, which is perhaps most interested, but every nation of the earth, has a claim upon this open doorway to the East Indies; and no European power will be tolerated in the possession of the Red Sea unless it preserves this open passage to India for the commerce of the world. It would seem that England, under the policy of Lord Salisbury, has shown in many respects a judicious administration of Egyptian affairs. If so the European governments should curb their envy and be content with her control.

Is THE ENORMOUS INCREASE OF WEALTH in the United States prophetic of evil to American civilization? It is the age of the "billionaire." Within the memory of a generation yet vigorous a few hundred thou-

sands were reckoned an ample fortune, while the proportionately few who had by frugality and shrewd investment gathered together a solitary million were renowned upon both continents. But the pace for riches is now more rapid, and the standard of wealth is set far higher. Crœsus has long since been eclipsed. With the development of ore mines, the rapid rise of land values resulting from the westward march of immigration, the accrument of capital from exportation and other sources of profit, a large harvest of millionaires has sprung up along our seaboards and through all our inland cities. The figures representing the national wealth are startling illustrations of these general statements. Exclusive of the vast amount invested abroad, and of valuable public property, the riches of the United States probably reach sixty-five or more billions of dollars. The increase in ten years from 1880 was more than eighteen billions of dollars; at which rate of growth it is reckoned that the wealth of the nation will have doubled itself in thirty years. Are these enormous figures, representing a wealth that is baffling to the thought, prophetic of disaster to the nation? There are those who see in such a phenomenal increase of riches a menace to the best interests of the republic. Employing the argument that the concentration of riches has marked the decline of all ancient civilizations, they contend that the application of the principle of nationalism to the industrial interests of the nation is the solution of the impending difficulty. Others, too, go to further extremes and see in the socialistic proposition for the redivision of property a deterrent to the impending doom. Without attempting argument at the present time with either of these classes we are, however, hopeful of better things for the American people, into whose keeping such resources have been committed. It is not applicable to recall the fate of earlier nations, whose riches proved the millstone which dragged them down, nor is it just to compare the conditions which then prevailed with the circumstances now existent. While there is undeniably an alarming misuse of wealth on the part of many suddenly rich, there is a corresponding employment of means with a carefulness and wisdom which is in the highest degree encouraging. The incomes of our millionaires are not altogether spent in the gratification of personal desires. Our many causes of charity furnish a channel for the development of philanthropy which did not exist in the Grecian, Roman, or mediæval civilizations. Education, with its increasing needs for colleges and universities, is continually fostering the benevolent spirit, while above all the genius of Christianity presides over men's hearts, in gracious teachings of the blessedness of giving, and maintains her world-wide missionary movements through their liberality. The introduction of Christianity alone, as such a factor in the lives of men, separates the American republic from all the nations of antiquity in the possibilities of permanency. We cannot, in view of these facts and others that might be given, talk the language of discouragement or feel that the increase of wealth is a necessary prophecy of ruin to the nation. The Almighty has yet incalculable purposes to work out through the treasures of the American people.

THE ARENA.

LAYMEN IN THE METHODIST EPISCOPAL CHURCH.

It is evident that laymen are in the General Conference as a permanent factor. The recent vote for an equality of members of both ministerial and lay delegates in the legislative body of the Church suggests that there is a very harmonious relation existing between these orders. There are no jealousies, nor is there a fear on the part of the ministry that the Church will be jeopardized in doctrine or polity if the ratio of laymen is increased. The minority vote that was adverse to submission expressed conservatism rather than opposition.

The purpose of this article is to call attention to the *kind* of lay representation that we find in the Methodist Episcopal Church. Our Church has always been noted for its complete mechanism in polity, and at the same time being thoroughly practical. As a propagandist it has no equal. Its forces are readily at hand and can be used for an emergency. Hence its fitness for mission work—to create a Church where none exists—and to keep the whole effective forces of the ministry in constant employment.

After the pioneer period of the Church was passed, it has shown great wisdom in adapting itself to acquired conditions. A great continent of thoughtful men and women has come into our possession. The ministry, who inherited the natural and providential possession of power, demonstrated their practical wisdom, as well as greatness of heart, by providing a place for laymen in the legislative body. It came without revolution on the part of the governed, and even without a formal demand.

It does seem that there is an opportunity for magnanimity on the part of the laymen such as distinguished the ministry more than a score of years ago. It is true that up to this date no *official* layman has used his pen to advocate the cause of the disfranchised members of the Church. Time, no doubt, will bring the necessary advocates.

In the last issue of the *Methodist Review* prepared by Dr. Curry (volume of 1887, page 706) an article was admitted favoring a more general recognition of the laity in our polity. This article was prepared by the writer for the *Review* at the suggestion of Dr. J. H. Potts, of Detroit.

During the last quadrennium more general attention has been called to these unrepresented members. The next four years will give opportunity for some practical plan to reach the adult membership, and thus increase a greater interest in the polity of the Church, and multiply a love for her institutions.

Our time has been taken in preparing a place for our young people, that they might be brought into closer relation with our church work. It was a point well taken in the last General Conference in framing the constitution that the Epworth League should elect its own president, subject to the approval of the Quarterly Conference. It adds greatly to the char-

acter of the young man that he has become, by his first vote, a ruling factor in a nation of sixty millions of people.

We need to cultivate a positive loyalty to our Methodism by attaching our people to it. To be governed without representation is not a pleasant reflection to the American mind. We have a lay representation which reaches about one hundred thousand of our *official* members. That may be termed class legislation of a peculiar sort for American soil. Its historic life will scarcely reach beyond a quarter of a century. Something better will appear.

There are about six hundred thousand members—having reached adult years—who have never been in official position. With the growth of the Church there will be an ever-increasing number of disfranchised members. If these were ignorant or unreliable there might be reason for continuing our polity as it is. In the great temporalities of the Church we need to have an educated responsibility. Our members ought to realize that it is "our Church." This cannot be as it should while those who have reached adult age are taught that they are a kind of an attachment to something of which they are simply a mechanism. Our defranchised members are put to confusion by an abrupt putting of the facts, and there is no immediate probability that they will attain an ecclesiastical majority.

Every intelligent probationer ought to have in prospect an adult period of membership, when he will be called to share not only the financial burdens, but also to inquire into the construction and management of our polity. This will not be attained until he begins to discuss measures, and *determine* by a personal vote the kind of men who will legislate to his liking.

Appleton, Wis. E. S. McChesney.

A PLEA FOR ORIGINALITY.

The article entitled "Royal Seizure" in the May–June number of the *Review*, while it is ably written, and the astute author proscribes a certain form of plagiarism, treats the subject in a way not easy to understand, and seems to make the odious thing the legacy of the race and inevitable. I must also be excused for saying that he overreaches himself on his subject, especially with reference to *originality*, which he virtually excludes from the world. Surely a great inheritance has come to us from our forefathers, but we cannot admit that the gift of originality is lost. There are at least three important matters that enter into the subject that seem not to have been duly considered by the author referred to. *First*, that there are many persons of a similar type of character, the trend of whose thought is in the same direction, who live in different lands and ages. *Second*, that the causes and occasions that suggest and give rise to ideas are not confined to any one period or locality. And, *third*, that all human beings are susceptible of influences whence come thoughts and words and actions that are to them severally original. Now, admitting that there may be "nothing new under the sun," and that thoughts

expressed by those whose record is extinct or unknown do not destroy the originality of any others who may cherish and express them, we are ready to assert that the ideas and utterances of a youth or octogenarian of to-day are as original to either and to this generation as the same thoughts and expressions were to the thinkers and speakers of the first family of the race. And, as already intimated, as the power to think and the gift of speech are divine endowments, so do man's individuality and the inspiration that moves him come from the same source. I would emphasize the assertion that although intellect in its substance and form is God's creation, yet its exercise and the thoughts it cherishes are its own production. Nor can I admit with the author that "evil thoughts are God-given," for it is written, "My thoughts are not your thoughts, saith the Lord." The power to think is "God-given," but the thinking is man's work. The inspiration that moves man's intellect is both inward and outward. The divine Spirit is an inward oracle and voices himself in the human consciousness. Angels are God's ministers to men, and he sometimes kindles a star for the wise to follow, and causes an apple to fall in the presence of the philosophic observer. And from the beginning "the times and the seasons have been in God's power." Hence we find in the department of providence revolutionary movements and new departures in simultaneous action under different leaders who have no conscious communication with each other. And the same thing exists in the world of science. The *Review* writer seems to be at variance with himself respecting originality, for the position he takes is *original*, it would seem, unless he borrowed it from the judgment of those referred to by the apostle Peter, who say, "All things continue as they were from the beginning of the creation till now." So far as fundamental truth is concerned, throughout the realms of matter and of mind all originality belongs to God; and he has his secrets, and keeps the mystery "hidden till the set time" comes to reveal it; nevertheless, along all the lines of knowledge and thought, the well-instructed scribe, as the divine Teacher says, "brings from the treasury things new and old." The advice to assimilate the ideas and to imitate the manners of certain great men so as to don their individuality would produce a counterfeit, and be a good way to destroy at once one's own individuality and identity, and would be too subservient to be brave. An imitator often becomes a clown. How, I may ask, did Bishop Simpson, whom our author mentions, become what he was? Did he Simpsonize? Let every one read and inwardly digest and practice the thoughts and lessons of the great teachers, and in the absence of such advantages let them *commune* with nature, with their own hearts, and with God, and thus develop and adorn their own individuality, which is the "more excellent way."

The types of human individuality are as varied as are those of the beasts of the field, the fowls of the air, and the trees of the forest. Every man should think for himself, have his own standpoint of thought, consider and investigate the persons and phenomena around him, and improve and develop himself, and the "sum total" will surely show an increase in

the treasuries of knowledge and truth at the close of every generation. Every man along the line of ages can be himself, and make his life as original as was Cain and Abel, or the sons of Noah in their generation. Indigenous fruits may become exotic, and both the one and the other may be cultivated by new gardeners in virgin soils.

To sum up the matter, let me say that history repeats itself, and revelation enlarges its role as time advances, and all past records are the text-book of the ages for the instruction of mankind. And in this school of knowledge all generations are alike pupils, and to make the most of it is a common privilege and duty; and in this way we may pay our indebtedness to those who lived before us by transmitting our gleanings to those who follow. And here the old and the new will blend in simple and majestic forms, and originality will be a continual quest. And in all this plagiarism need not exist any more than it becomes theft for the rising generation to speak the vernacular of its parents or of the country of its adoption. Plagiarism proper consists in copying the written or oral discourses or manners of others, and in passing it off for their own. In it there is nothing "royal." It is treason to all that is dignified and true. It is a creature of deformity, held in abhorrence by the ingenuous soul, and, like affectation, it is the scorn of common sense.

Woodlawn, Md. B. F. Price.

ISSUE ON POPULATION OR AREA—WHICH?

In the July–August number of the *Review* T. A. Kellett takes exception to some numbers in the closing paragraphs treating of population and areas as given in my article on "The Doctrine of Pan-Slavism," which appeared in the March–April number of the *Review*. Taking it for granted that the square miles given in the areas of the Slavic countries mentioned in the article must be English, Mr. Kellett shows very easily and conclusively that I must be mistaken. I wish to say for the information of the readers of the *Review*, and especially for that of Mr. Kellett, that the square miles given in my article are not English, but German, and my oversight was in not drawing attention to that fact in a footnote. Bearing in mind that a German mile is a little over twenty times as large as the English, as any cyclopedia will show, it will be seen that the Bohemian kingdom (and here I must explain that this and all the Slavic kingdoms, as my article shows, are *such as the Pan-Slavists would like to have them*, not as they actually are at present—a fact which Mr. Kellett entirely overlooks) with a population of 9,000,000 will have an area of 36,000 square miles, or 250 residents to the square mile; the Serbo-Croatian kingdom, with a population of 8,000,000, will have an area of 90,000 square miles, or nearly 90 to the square mile; the Bulgarian kingdom, with a population of 6,000,000 or 7,000,000, will have an area of 60,000 square miles, or from 100 to 116 residents to the square mile.

Sistof, Bulgaria. S. Thomoff.

A FIELD FOR DEACONESSES.

THE demands upon pastors in these days of large churches are steadily increasing. To hold congregations of intelligent people sermons must be something more than fervent exhortations. There is a necessity laid upon the preacher to dig in the mines of thought. It is not enough to vigorously pound the pulpit. Time must be taken for study.

The preparation of two sermons every seven days, however, is only a small part of the duty. There is a prayer and a class meeting weekly, and usually a number of important committee meetings. Then the Official Board, Sunday school teachers, Epworth and Junior Leagues, young people's associations, and missionary societies have monthly gatherings. Funerals, weddings, and conventions make further calls upon strength. The pastor who meets all these requirements and acquits himself creditably must be industrious.

But obligation by no means ceases at this point. Pastoral visitation is a very essential factor in the maintenance of active church life. Hundreds of calls must be made in the parish every year. Pulpit ministrations, be they never so eloquent, cannot take the place of personal contact. Visit his people the preacher must, but many find that when they have gone to the limit of physical ability they have failed to properly provide for the needs of their field.

All this takes no account of unreached masses within a short distance of sanctuaries. By a little persuasion many of this class could be induced to attend our services. They are not hostile, but they need personal solicitation in order that they be brought under Christian influences. Romanism is wise. She multiplies laborers. Episcopalianism also shows great good sense. She employs many assistant pastors. The time has come for Methodism to adopt a similar liberal policy. There is a pressing demand for an increase in our working force.

How can we stop losses and occupy the territory within reach? Is it not feasible to summon deaconesses into service? Would it not be wise to have at least one of these consecrated women under salary as a regular assistant to the pastor of every large church? One thing is certain—help must come from some source. Are not the deaconesses here in the order of providence?

WILLIS P. ODELL.

Buffalo, N. Y.

[The suggestion contained in the above communication seems practical in its nature and deserving of thoughtful consideration. Certain it is that some relief must be found for busy pastors, on whom the multiplying demands of the local churches are laying constantly increasing burdens. So far as we are informed the deaconess has proved a reliable and efficient assistant in pastoral service wherever the experiment has been tried. It may be that the fuller application of the plan will afford the full relief which our correspondent desires.—EDITOR.]

THE ITINERANTS' CLUB.

THE ITINERANT'S CHIEF STUDY.

An itinerant is above all things else a preacher. He is a herald. He is pledged to follow the command of the Master himself, "Go ye into all the world, and preach the Gospel to every creature." In a literal sense he "goes." The congregations do not seek him, he seeks them. Even to-day these itinerants go forth to places where there is not a single church member; they preach wherever opportunity offers, whether in the open air, a barn, a house, or a hall. They have been bidden to tell of salvation and they do it. How well they have done it and are doing it the wildernesses of sin which bear fruit to God attest.

Their discourse is simple. It is the "glorious Gospel of the blessed God." They do not invent the Gospel, they proclaim it. In their hearts and mouths it is not only the inspired word, it is a practiced life, a real experience. They joy to tell the story. They gladly sing:

> "I love to tell the story
> Of unseen things above."

Sin and penalty, forgiveness and restoration to God's favor, the rest of the soul in God here, and the enjoyment of God's presence in the beautiful hereafter, are to them the deepest realities. They have experienced salvation from sin, they believe it, and therefore they preach it. This fundamental duty must tinge the studies of the preacher. His reading and his thinking must have to do primarily with salvation. The Gospel must be his chief study.

There are many preachers to whom the Gospel is more a message to the intellect than a message to the heart, more a logical process than a declaration of saving truth. They are not as familiar as they ought to be with its rich truths, its supreme end, and the choicest methods of its proclamation. The preacher must first experience religion, then study religion, then preach religion. By religion, of course, in this connection is meant the Christian religion, the religion of Jesus Christ. The study of the Christian religion then is the first study of an itinerant.

But how one shall study religion is one of the most important questions. We may answer this by inquiring how one studies natural science. He first of all takes up some text-book which furnishes the general outline and the ordinary nomenclature of his subject. He learns what conclusions have been reached—as far as possible what are the certainties and what are the uncertainties in the matter under consideration.

This preliminary study prepares him for those practical and personal investigations from which scientific progress comes. When one can read the book of nature intelligently and learn its lessons he is in essence, if not in attainment, a genuine scientist. Similar is the mode of advance in the knowledge of the Christian religion. Our knowledge begins generally in a proclamation of the Gospel by some Gospel herald or in the

instruction of some Christian teacher. The child in Sunday school almost unconsciously learns the great truths of Christianity. The man who has not been nurtured in Christian thought gets the great truths by hearing some Christian minister or by reading some Christian book.

A Christian is one who, having become intellectually acquainted with Christ as the Saviour, yields to him, believes in him, secures regeneration by the Holy Spirit, and lives a life in accordance with the Saviour's example and teachings. His conversion is but the beginning. He must grow up into Christ. He must, therefore, know him more and more. In order to this he must study what the Scriptures say about him. The Bible is his text-book. Having experienced its blessed influences and having known its central truths, he now begins a course of original investigation. Every fact of Scripture and every comment upon it now takes a new life. If he reads a particular passage which before was to him a mere intellectual concept, he finds it now an explanation, an illustration, a fact, or an argument related to some great truth of his religion. Only when one reads the Scriptures in this way can he secure the full benefits which come from their study. He will also find great advantage in the study of religion if he confines his studies largely to the book itself. Suppose, for example, one is desirous of becoming acquainted with the Pauline theology. How shall he go about it? He will first familiarize himself with the general outline of the Epistle to the Romans, which is a formal treatise by this master thinker and philosopher. If he is not already well versed in the nomenclature of theology he will find himself confronted with unusual words, or words employed in an unusual sense. The lexicons even will not make the precise meaning clear to him. He will be embarrassed by the varying definitions found even in the most scholarly dictionaries. He will find no satisfaction for his mind until he reads the whole clause, or chapter, or book again and again. Then, when the purpose of the great apostle has become clear, the meaning of the terms he employs takes a definiteness to him which he cannot find by the study of the opinions of others.

It will be a good day for our ministry when they shall learn actually to study the Scriptures, sentence by sentence and word by word, with that plain, straightforward method which they apply to any other writing. It must not, however, be forgotten that no one can work independently of the labors of others. A reference to a good commentary or the instructions of a competent teacher will often reveal crudities in one's own thinking and inaccuracies in one's investigations which would have escaped notice without this competent supervision. Independence of study and of thinking does not involve egotistic self-confidence.

A TIMELY STUDY—THE GENERAL CONFERENCE.

There are some subjects of inquiry which are brought to the notice at regular intervals, and others that appear for special consideration only occasionally. The General Conference is one of the former. Every four years the representatives of the Church meet to discuss and decide

upon such questions as are brought to their attention by the progressive thought or the advancing movements of preachers and people. It is the chief ecclesiastical body of our denomination, and hence receives the most attention from Christians of all ecclesiastical organizations. Its quadrennial meeting receives special attention from the press, both secular and religious. When its work is completed its acts are criticised or approved; but its acts remain the law of the Church until revised or rescinded.

The work of the recent General Conference at Omaha is now before the Church for its thoughtful consideration, and the wisdom or unwisdom of its acts have or will receive the approval or disapproval of our people. It is, however, of the General Conference as a study for young itinerants that we are now writing.

There is a field for study in the men composing the body. They are parts of a whole. They are examples of the Church which they represent. Two things may be predicated of them: first, that they are loyal to the Church, and, second, that they have the confidence of those who know them. No brilliancy of intellect and no personal character, however exalted, can command a position as representative of a body of preachers if devotion to the Church be wanting. The deep and the abiding interest in the Church is first of all to be noted. But this is not sufficient if it is not believed, also, that they will do what they undertake with fidelity and with loyalty to the Church with whose interests they are charged.

A careful study will show how widely diversified are the positions and attainments of the delegates. They represent the pastorate and the presiding eldership, the church offices and the educational work, the ministry and the laity. They are men who have accomplished results in some of the multiplied departments of ministerial efficiency. There are those whose views of practical work are sharp and accurate, others who are specially watchful over the organization of the Church. There are sticklers for the old and strong advocates for the new. There are those who are zealous for the minutest forms of legislation and those to whom achievements are more important than method or exactness of expression.

Here is a field of study which will enlarge one's views of the breadth and scope of the Church, and also of the personal forces to whom the Church commits its legislation. There is also a field for contemplation in the changes that take place from one General Conference to another in its membership. It has been computed that only twenty-one per cent of the members of the General Conference of 1888 were members of the Conference of 1892; in other words, nearly four fifths of the last General Conference were not in the previous one, although some of them may have been in General Conferences previous to that of 1888. This fact awakens two lines of reflection. There is value in having so large a number of men fresh from the service of the Church, who are not hampered by their association with past legislative enactments in which they were participants. There is a danger lest one's past committal to certain lines of policy may affect unduly his action when the subjects come up afresh. One cannot always act wisely and at the same time be consistent

with his past record. He must not be so controlled by his past as to prevent a change of opinion, growing out of new or increased light.

While this aspect of the case is to be considered, it is also true that in the General Conference a member of experience can, in most cases, do more effective service than one who comes there for the first time. Unless by study or experience he is familiar with legislative bodies of other kinds, he finds everything new. He has ideas of his own as to how things ought to be done, but he fears to put them forward lest they may be contrary to precedent or may have in them some absurdity of which he is not cognizant. Hence he quietly looks on while those who are familiar with all the preliminaries prepare the Conference for action.

Then, too, in the process of bringing forward business, or getting a matter of importance before the house, or managing it in the midst of a vigorous debate, so as to prevent its defeat by parliamentary tactics, there is need of experience as well as knowledge. A study of the late General Conference will show this. It will be observed that the addresses were largely made by those who had been in the body before, or who had by services as General Conference officers, either as editors or secretaries, become familiar beforehand with matters likely to call forth discussion. On the general subject we will speak further in the next issue.

THE PRESERVATION OF MATERIALS.

The following additional suggestions on this subject will be found of special interest. The plan of our correspondent is very simple. The simplicity of any method is a strong point in its favor. Many methods which have been recommended take so much time for putting materials in place and also for finding them that they are practically useless. We therefore commend to the consideration of our readers the one given by Brother Hoyt:

"Editor Itinerants' Club: Seeing in the March number of the *Review* that you propose to discuss in coming numbers the very practical question of how a minister can find what he knows he has and find it when he wants it, I send you this account of the method I have used for several years and have found to be of very great service.

"Before my library exceeded one hundred volumes I could remember fairly, at least, the contents of each book; but when it had grown to three hundred volumes I realized that it was fast slipping away from me. I often knew that I had something somewhere on a subject then in hand, but where it was I could not tell. I was compelled to lay many unfinished sermons in my drawer of 'scraps' because I could not find the material I wanted, yet with the intention of hunting it up and completing them 'when I had time.' How few of them ever had a resurrection!

"When I had about five hundred volumes I began to feel almost guilty in buying any more books when I knew I was getting comparatively so

little continued good from those I already had. So I set about carrying out a plan which I had been considering for years. It is this: I purchased a well-bound record-book of two hundred and eighty-eight octavo pages and had the edges cut to show the letters of the alphabet. Twenty-six pages were set apart for a catalogue. On the left hand margin was a column of numbers followed by the titles. Every book has its number here, and also written in it. This catalogue has kept me from losing books by loaning them and then forgetting all about them. On page twenty-seven begins an index to my library. It has the following topics: Aaron, Abraham, Abbey, Abel, Abstinence, Absolute, Absorption, Absalom, Absurdities, Abyssinian. Following each one are references to all that I have in my library upon that subject. After 'Abraham,' for illustration, is written, among many other entries, 'and the pyramids, 486, 333;' which means that in number 486 (the number of the volume always being underscored) and on page 333 there is something concerning Abraham and the pyramids. I use the number instead of title of the book to save space and the labor of writing. Turning to the catalogue I find number 486 is *Monuments of Upper Egypt*, by Mariette; then going to my library I get the book and read up on the given point. So with every other of the nearly fourteen hundred topics which I have indexed. Where I have a book that bears directly upon a topic, say 'United States,' I write it in this way, 'Our Country, 553,' or drawing a continuous line underneath the title and the number. The topics themselves are very heavily underscored, so as to readily attract the eye. For this purpose red ink may be used.

"My method of indexing is to turn to the index of a book and select such topics as it seems probable to me I may ever need in my preparation of sermons, lectures, addresses, articles for the press, or in any other way. If a book has no index I go to the table of contents. I have found it better not to index a book until after I have read it. Cyclopedias and other books which are alphabetically arranged I do not index, as they are already in convenient shape. By this method I make of my whole library one great cyclopedia, of which my specially prepared index is the key.

"Should any one wish to adopt this plan, I would add that the size of book required will depend upon how many topics may be selected, how finely written, etc. The size named answers my needs for about seven hundred books. The labor is not so great that I would not gladly duplicate it rather than be without this living contact with my library. Indeed, I found abundant pay for all my labor in the kind of opportunity it gave me for a careful topical review of what I had read in other years.

"*Peabody, Kan.* E. A. Hoyt."

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

MAX REISCHLE, PROFESSOR IN STUTTGART.

THIS young theologian is not so much a leader as a representative of a number of leaders of certain phases of theological opinion in Germany. The work of Kaftan on *Das Wesen der Christlichen Religion* evoked a wide discussion of questions connected with the philosophy of religion by such men as Ritschl, Gottschick, Herrmann, Biedermann, Lipsius, A. Dorner, Julius Köstlin, W. Bender, and Reischle. Among the points in dispute those pertaining to the methods of procedure in the philosophy of religion have been prominent. Reischle asserts that the metaphysical method of Hegel is unsatisfactory and misleading. Religion is not an affair whose nature can be determined by metaphysical speculation, but pertains to practical life. The point is well taken, and marks one of the distinctive characteristics of modern scientific theology, which is not deductive but inductive. The nature of Christianity cannot be determined by speculative thought, but by a correlation of facts. Reischle rejects also the psychological method which proposes to examine the nature of man with such thoroughness as to discover the nature of religion in man as compared with his other spiritual activities. This method proceeds upon the false assumption that religion is natural to man in such a sense as that he must be religious whether there be any eternal reality corresponding to his inner experiences or not. After discussing these methods he accepts the historical-inductive method, which seeks in the historical religions the nature of religion itself. It does not follow that by this method all the results of the methods rejected will be reversed. The results even of an imperfect method may be partly correct. But while the metaphysical and psychological methods may lead astray or deceive the investigator the historical-inductive method is sure. Here he has the phenomena before him. The facts are given, and the student need only stand aside and hear what they have to say. This method, too, has the advantage that it leaves each specific religion in possession of its own peculiar character. Christianity is not necessarily reduced to the level of the heathen religions, nor are the latter lifted to the level of Christianity. Reischle is decidedly of the new school, which, rejecting the rationalism of the past, does not reject rational methods in the study of the problems of Christian theology.

PROFESSOR DR. EMIL SCHÜRER, OF GIESSEN.

SCHÜRER is regarded as belonging to the newer critical school of German theologians, but among them he must be classed as conservative rather than radical. His chief studies have been directed to the Judaism of the time of Christ. He is a firm believer in the general results of the so-called higher criticism of the Old Testament, yet without denying the revealed character of the Old Testament writings. He would not hesitate

to apply a doctrine of theistic evolution both to the Old and the New Testament books, and to him they would be on such a theory none the less revelation. Particularly interesting is his idea of the relation between the contents of Christ's preaching and those of the Old Testament and the faith of Judaism. In general he affirms that a bearer of divine revelation is in the nature of the case compelled to connect what he has to say with the views which prevail among his hearers. This is a seemingly innocent proposition, yet it contains tremendous possibilities. It is from one side only the reiteration of the principle upon which all educators proceed—from the known to the unknown. But viewed from another side it is an affirmation of a necessarily progressive if not evolutionary method of revelation. It would explain the long series of years required to complete the Old Testament revelation, and also the failure of the revelation of Jesus Christ to at once conquer the world. As to Christ's revelation in particular Schürer maintains that the external form was necessarily conditioned by the views prevalent among the people to whom he preached. In order to convince them of the truth he must take a position of agreement or of disagreement toward their beliefs. This Schürer claims Christ did, but in such a way as to give to old words new meanings and to old concepts new contents. By an analysis of the essential ideas of Judaism in the time of Christ and a similar analysis of the teachings of Jesus Schürer arrives at the above conclusion. He does not affirm that the teachings of Jesus as to their substance are drawn from Judaism and still farther developed, but only that in their form they were conditioned by the Judaistic faith. Because Judaiam knew of a coming king and kingdom Christ must put his doctrine in a similar form. Because Judaism proposed a method by which to secure the blessings of its expected kingdom Christ must and did have a doctrine concerning the method of securing the blessings of his kingdom. And so on for quality. This is the most harmless possible form for stating the influence of environment upon our Lord. It leaves him independent and original. Yet it suggests the possibility that after all his doctrines were partial, since he could only teach to men's understanding. On this supposition we cannot say that we have the highest revelation possible. It makes the contents of revelation dependent upon human conditions, not upon divine truth and wisdom.

GEORGE SALMON, D.D., PROVOST OF TRINITY COLLEGE, DUBLIN.

THE recognition which Dr. Salmon has received at the hands of European scholars and the learned societies of Europe, both in Great Britain and on the Continent, entitles him to a place among the leaders of thought. But any one who discriminatingly reads his works will discover for himself the evidences of a leading mind. The scholars and thinkers of Great Britain are not so conspicuous before the eyes of the world as those of continental Europe, because they think more generally along conservative lines, and because they do not publish so many of their thoughts as their continental brethren. An attack is generally more imposing than a

defense. It is but natural, therefore, that the conservatives should attract less attention than the radicals. But Dr. Salmon, in company with others, belongs in some degree to an assaulting party. The old Tübingen school made so many converts, both in Great Britain and Germany, that in the latter country especially its adherents settled down into the repose of the conqueror, and assumed the position of the orthodox party. Most students of early Church history and of the New Testament recognize in Baur their leader and exemplar, even when they reject most of his conclusions. But Salmon goes so far as to assert that Baur's principles must be completely swept away from the mind and rejected as false before the student is in a fit condition to examine the New Testament or the beginnings of the history of Christianity. We suspect that this view will prevail. The first generation of Tübingenites is not yet extinct, yet that school has lost its commanding influence. The nearness of the time in which it was promulgated forbids its merciless and total rejection. But if Salmon's idea that about all the errors of recent theological thought are directly traceable to Baur's influence be true, the generation which succeeds us will relentlessly forsake the path which Baur pointed out and regard that as wasted effort which was expended in following his lead. It is high time that theologians should determine whether there is anything in Baur's entire scheme which is worthy of retention. Salmon thinks there is not, and in this opinion he by no means stands alone. But he and those who think with him will find in the reverence of the most orthodox Germans for the great apostle of the Tendency Theory a bulwark whose destruction will require their heaviest artillery. For to the minds of most Germans it is heresy to say aught against the essential principles of Baur's method, however they may reject his conclusions.

RECENT THEOLOGICAL LITERATURE.

"OLD TESTAMENT THEOLOGY."

This work by Eduard Riehm, late professor in Halle, is issued subsequently to the author's death by Dr. Karl Pahncke, a pastor in Darmstadt. We cannot do justice to the greatness and scholarliness of this work. Yet as our duty here is not to review but to designate works of value the reader will be content with a brief discussion of section four, in which the difference is pointed out between the religion of the Old Testament and the other religions of antiquity. The first point of difference is in the fact that the religion of the Old Testament makes God not only supernatural, but distinguishes him sharply from the world, and yet asserts a supreme Being upon whom the world is absolutely dependent. The point is carefully stated. There was a kind of monotheism in heathen philosophy, but it did not distinguish with sufficient clearness between the ideas of God and the world, and hence tended either toward polytheism or pantheism. But the religion of the Old Testament admitted no possible gradations of gods. Yet it did not shut God off from the world in such a way as to promote deistic conceptions of the Deity. The second point of dis-

tinction is in the ethical character of the Old Testament religion as distinguished from the almost non-ethical character of heathenism. The third distinctive point is in the graciousness and willingness to forgive, by which God becomes the Redeemer and Saviour of men. The heathen expected help also from their gods, but it was of an earthly or temporal kind. Redemption to the Jew must in the nature of the case be thought of rather as salvation from moral evil than from temporal disaster; for God was conceived as a righteous hater of iniquity, and this was the principal aspect under which he was viewed. The conclusion which Riehm reaches is interesting. In view of the distinctive differences between the Old Testament religion and the other ancient religions, the former can neither be regarded as a product of a development of a universal human religious faculty nor as a mere product of the peculiarly monotheistic tendency of the Semitic races. He admits an inborn consciousness of God in man, but holds that it was molded in the Old Testament religion by revelation, and in the world-religions by the world-consciousness. The Old Testament religion is therefore to him the religion of revelation, while the others are the products of the natural development of the religious spirit of man. Thus the foundation is laid for a true study of the theology of the Old Testament, not in a systematic form, but in its historical development, which the author follows with breadth and power.

"THE HEALING OF THE MAN BORN BLIND."

Professor F. L. Steinmeyer, late of the theological faculty of Berlin, has written a number of small works intended to elucidate the Gospel according to John. The book named at the head of this section is the fifth of the series, and the recent death of the author makes it proper that notice should be taken of him in this *Résumé*. *The Healing* is a characteristic production. It is in no sense a practical comment on the event treated; while on the other hand it is not specifically exegetical in purpose. It is one of those treatises with which the American student can with most difficulty be patient, yet which seem to afford the German most delight. Steinmeyer argues that as Jesus had said that he would perform greater work than any they had yet seen this was one of them. Furthermore, that as he had said he must work the works of Him that sent him while it was day this was one of those works. The impelling motive in the restoration of the sight of the unfortunate was absolutely nothing more than to do the work which the Father had pointed out to be done. This certainly robs the work of all moral beauty. God's motive may have been benevolent toward the blind and toward the world which should afterward hear of the healing; but according to this conception of Christ's part in it he was not even an agent but merely an instrument. He did his work like a machine, because he was set to do it. Another point which busies the thought of the author is the riddles which are suggested by the mode of procedure of our Lord. If there is anything which the German rolls under his tongue as a sweet morsel it is what he calls a riddle (Räthsel). And Steinmeyer finds plenty of them here, and discusses

their solution with as much earnestness as though his salvation depended upon the results. Why did Jesus mix his saliva with the dust before applying it to the eyes of the blind? And even if it may be supposed that the dust had some healing office along with the saliva, what a wonderful riddle it is that Jesus sent the man to the pool of Siloam to wash! Steinmeyer has searched diligently and can find no evidence that the water of Siloam had any healing qualities. These two weighty questions he answers by the supposition that the actions under consideration tended to call attention to the fact that Jesus alone had power to work such a miracle. We have no objection to such a conclusion, but we can hardly understand why a theologian should neglect the weightier things connected with his subject to discuss such juiceless and fruitless questions.

"THE PRIMITIVE GOSPEL RECORD."

A REVIEW of the recent theological literature may not omit the mention even of such a book as this. The outspoken purpose of its author, Ernst Solger, is to banish the chasm between science and Christianity. He has no hope of success unless he can find in our present gospel records the original ones upon which our present ones are based. This when found is in perfect harmony with science—that is, there is nothing in it at which science can stumble. Of course, therefore, it does away with the supernatural birth and the resurrection of Jesus, and with much besides. The one thing which must impress the reader is the tone of certainty with which the author speaks. He knows all about it. He understands the causes and motives which led to each of the falsehoods added to the original record. He here tells us who proposed the different articles of faith, and when and why. All things are naked and open unto the eyes of Ernst Solger. What would not Von Ranke have given for such an intimate vision of the details of history! Really one does not know whether to admire the vividness and inventiveness of his imagination or to denounce the charlatan for his pretensions. Yet the whole book is written with such professed reverence for the truth—the simple, unadulterated gospel truth—as to deceive the very elect. He declares that the doctrines of the Church divide, while the teachings of Jesus unite, men. He breathes the prayer that his work—in that it purges away the least and last remains of apostolic falsehood, searches out the growth of all additions to the original record, exposes them to the light of his own absolutely faultless conception of truth, and leaves the gospel record free from error—may aid in the realization of our daily prayer, "Thy kingdom come." He has here given us in fifteen chapters what we are all so anxious to have, namely, an exact reproduction of the original record of the Gospel of Jesus. Doubtless the same wisdom which guided him here could reproduce exactly the original Old Testament and point out when, by whom, and why additions were made. We would then have the original documents free from mistake. To speak soberly, we have in Solger's work the higher criticism divorced from the humble spirit of true scholarship bringing forth its fruit to perfection.

MODERN SCIENTIFIC GERMAN THEOLOGY.

As between the speculative and the scientific method in theology the latter is to be decidedly preferred. It was the former which led to the disastrous results of rationalism, and from this method the scientific theology in Germany is largely a recoil. The tendency in Germany is constantly away from the speculative method. In Great Britain it is not so. Nearly all of both orthodoxy and heterodoxy in the last-named country is speculative in so far as it is not purely traditional. The scientific method, if properly employed, ought to reach the best results possible. We trust it everywhere else; why not in theology? It presupposes an absolutely unprejudiced mind, and a perfect willingness to accept results. It forbids any preconceived theory. It presupposes a patience which knows no weariness, and a mind so comprehensive that no fact, however small, will be left out of account. Nor does it forbid the use of the philosophical faculties. Indeed, it demands their employment. But it first gathers its facts and then classifies and generalizes. And it is here that the chief faults of German scientific theology are detected. The German theologian is in some respects more patient in the examination of data, yet he is impatient in waiting for conclusions. He forms a theory in opposition to another theory rather than independently upon the basis of facts. He does not hold his hypothesis as an hypothesis, but undertakes to defend it as established. There is a lack of the requisite humility of true scholarship.

When we come to the application of the scientific method to the different branches of theology by German theologians we observe some curious phenomena. It has almost driven dogmatic theology from the field, since this department is of necessity so largely speculative. It has led to the high development of systematic biblical theology, and given to historical theology an importance it never had before. Exegesis as such has sunk to a secondary position, becoming the servant of biblical theology and criticism. It has created the higher criticism, since if theology is to be scientific it must scrutinize the facts upon which it is based. As geology undertakes to ascertain the order of the production of the different strata and the causes which contributed to their formation, so the higher critic undertakes to ascertain similar facts relative to the Bible. He of necessity asks himself whether the Bible produced religion, or whether religion produced the Bible. The general disposition is to affirm the latter alternative. And just here the scientific method is abandoned. If religion is a reality there is in it a strong element of the supernatural. But our modern scientific theologians, while admitting the supernatural in religion, reduce it to the lowest degree and only admit it when they cannot explain the phenomena in any other way. It is the remnant of the rationalistic spirit hindering the perfect operation of the scientific method in theology. There should be no prejudice against the supernatural in Christianity. Rather should it be fully admitted until indications point decidedly the other way. Were this principle to prevail there would be

less disposition to make the Bible the product of the religious feeling. In general the scientific theology of to-day speaks with too much confidence, especially in the contradiction of orthodoxy. There is one department in which it is generally orthodox, namely, in the results of interpretation. But interpretation is the oldest department of theology. Is it not this very element of time which is necessary for the correct understanding of the other departments? The comprehensive study of the causes which led to the production of the New Testament documents only began with Baur. It is too soon to deny them their right as authority in religion. Such a denial of their long-established claim is evidence of unscientific haste. The true scientific spirit inquires, and may therefore often doubt, but it never dogmatizes either positively or negatively. We sincerely believe that the right path has been discovered. We need only wait until a generation has been trained to walk in it. Then the confusion which now reigns will give way to harmony and truth.

RELIGIOUS AND EDUCATIONAL.

PERSECUTION OF THE STUNDISTS IN SOUTHERN RUSSIA.

The rapid progress which the Stundists are making in southern Russia has aroused the intense jealousy of the National Church. The minister of the interior has now proposed a law condemning Stundism as anti-religious and inimical to the State. For the crime (!) of converting an orthodox Greek Christian to Stundism heavy penalties are attached, and it is also decreed that Stundists shall not be permitted to hold the offices of communal president, secretary, or judge. When we remember that these Stundists are in a manner the Methodists of Russia we can sympathize with them the more. The Russian religious policy represents in the nineteenth century the spirit of the heathenism of the third.

PROGRESS OF FEMALE EDUCATION IN GERMANY.

The state of the public mind on this important subject may be judged of by the fact that a recent commission of the Prussian House has had under consideration the propriety of admitting women to the lectures on medicine and philosophy in the universities, and of establishing schools for girls corresponding to the gymnasia for boys, in which females can be prepared for university studies. A recent assembly in Cologne of those interested in the higher education of women reached the following conclusions: 1. The admission of women to university studies, especially in medicine, philology, and history, is desirable and practicable. 2. The preparation for such studies should not be conducted either in connection with the boys' gymnasia nor in the girls' gymnasia, to be established according to the pattern of gymnasia for boys, but in special schools adapted to the needs of girls preparing for university work. 3. Graduation from such an institution should entitle a girl to enter the university. Verily the world moves. That such schemes should be even thought of seriously is an evidence that prejudice is giving way in Germany.

A GERMAN EVANGELICAL ARCHBISHOP IN JERUSALEM.

For a long time the Protestant Germans united with the English Church in their Palestinian missionary operations. Some years ago this union was dissolved, and now it is proposed to establish a German Protestant archbishopric in Jerusalem. Count Zieten, of Schwerin, has been sent to make preparations for its establishment. The chief difficulties in the way are of a financial kind. The sultan some years ago presented the late Emperor William I a piece of ground for a suitable cathedral church, but as yet the funds are not forthcoming for the structure. In order that the German prelate may not fall too far behind the Greek and Roman bishops his salary must also be very high; yet it is difficult to make provision to meet this annual expense.

UNIVERSITY LECTURES ON GERMAN LABOR LAWS.

The labor laws of European countries are far more complete and elaborate than in the United States. Many relations between employer and employé, which in this country are left to the parties concerned, are legally regulated in Europe. The great interest which recent events in the labor world have excited has led to the expression of a desire for lectures in the law departments of the German universities on this subject. As a matter of fact such lectures were given in the Technical High School in Dresden in the winter of 1890–91 by Professor Dr. Lotichius; and as it is his purpose to deliver similar lectures every alternate year the coming winter will afford students their next opportunity. As a sign of the growing interest in the labor question and the desire to do legal justice to all concerned the facts above stated are noteworthy.

TEMPERANCE AND SABBATH-KEEPING IN EUROPE.

The example of England and the reputed custom in the United States of observing the Lord's day are beginning to have their effect on the Continent. The Prussian minister of commerce has in process of preparation a proposed law regulating the observance of Sunday and religious festivals. He will be joined in the proposition for its adoption by the ministers for the interior, for religion and education, and for agriculture. The proposed law is at this writing being examined in all its details so as to prevent its provisions from encroaching upon the special prerogatives of the particular provinces. What will strike an American oddly is the fact that the proposed law will protect the Church festival days as well as Sunday. It is to be noted also that a recent conference of Christian workers has petitioned the directors of our World's Fair to keep the Exposition closed on Sunday, as this would be a great assistance to them in the enforcement of Sabbath observance. A great change is passing over Germany and other European countries in this respect. In regard to temperance there is progress among the university students. Encouraged and aroused by Professor Bunge, of Basle, a number of students have come out openly in different universities in favor of total abstinence. This is one of the most hopeful signs in this reform yet seen in Europe.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE English reviews, which take deep interest in the political, civil, and social problems that command the attention and determine the peace and prosperity of our country, are mirrors in which we may "see ourselves as others see us." These mirrors may reflect us either in distorted or in fairly correct images. In either case, to study them may not be disadvantageous; it may, in truth, be profitable.

A paper in the *Westminster Review* for June entitled "The Possibilities of Democracy" makes an object lesson of our government as it appears to its writer's eye. His spirit is friendly. He designates our republic as "the only one republic worthy of the name." He describes it as a democracy which has endured more than a century; which is strong, popular, united; which has outlived the most terrible civil war the world has ever seen, and which has grown to its present height of greatness under the most favorable conditions of race, country, and history. As a believer in democracy he proposes to test the opinion of the political optimist that democracy is destined to be "the final end of ill" by what it has accomplished in America.

Having studied our democracy for years and having faith in its continuance, he looks at its possibilities and discovers problems in it for the solution of which he finds no fitting key. "It stands," he says, "between the starving mob and their irresponsible combines, with the Negro waiting till his turn shall come. It has crushed civil war; it may be strong enough to crush anarchy, but it cannot crush poverty, cannot crush its cruel tyranny." He looks into the great city of New York, with its two millions of people, and finds that ten thousand persons own nearly the whole of it. Its vital statistics tell him that in 1891 no less than seven thousand of its inhabitants died in hospitals, workhouses, and insane asylums. Its court records inform him that 23,895 warrants of eviction were issued that year. He casts his eyes over the vast expanse of western farm lands and learns that they are covered by nearly three thousand five hundred millions of mortgage indebtedness. In our business and political world he sees the former honeycombed by combinations of manufacturers and corporations controlling enormous wealth, and the latter corrupted by hordes of professional politicians who for pay pass laws dictated by the former. He visits our seaports and notes the ever-swelling tide of poor, ignorant, vicious immigrants whose coming to increase the mass of poverty already here is not seriously hindered by practical politicians, because their masters, the combinations, need them to make labor cheap. These visible evils move this writer to press the question, whether the growth of democracy in England will improve the condition of her

people, or whether it will in the end substitute "a heartless, irresponsible plutocracy" for her "aristocracy, with its traditional obligations."

It brings blushes to the cheeks of every true American to be told that the abuses of our democracy are hindrances to the growth of political liberty in monarchical lands. And it ought to move him to strenuous effort to demonstrate that there are forces in our people which, once evoked, will wipe out that existing conspiracy of the plutocracy with "practical politicians" which constitutes the crime of treason against a democratic government. Once fully awake to the fact that rich men who bribe either legislators or electors are traitors to the republic, true-hearted Americans will use the reserved forces of our democracy to destroy plutocratic combinations and to expel their slaves, the "practical politicians," from their seats of power.

THE *Quarterly Review of the United Brethren in Christ* for July discusses: 1. "The Church and the Times;" 2. "The Atonement;" 3. "The Exalted Estate and Intercession of Christ;" 4. "Should the Preacher take Part in Politics;" 5. "Non-Resident Courses of Study;" 6. "The Missionary Enterprise." In the first of these papers the utility of church creeds is judiciously stated and vigorously maintained. In the second the Scripture idea of the atonement is exegetically presented, its necessity proven, the theories both of those who deny and of those who accept it fairly stated and judiciously compared. In the third we have a brief but lucid exposition of what the Scriptures teach concerning the resurrection, ascension, and intercession of the risen Christ. It assumes with possible correctness that our Lord's sacerdotal prayer, recorded in the seventeenth chapter of John, may be accepted as "an example of his intercessory prayers in heaven." In the fourth the *duty* of the preacher to take an active part in all politics which involve the morality of the nation is most emphatically affirmed; the fifth gives sound reasons in favor of non-resident courses of study; and the sixth urgently demands that the cry of the Churches should be, "All the world for Christ in this generation!" A grand watchword, truly, provided a general effort to realize it be inspired by lofty faith in God and guided by that practical wisdom which cometh not from merely human devices, but by the "wisdom which cometh from above."

THE *New World* for June has: 1. "The Social Plaint;" 2. "Religious Evolution;" 3. "Origin and Meaning of the Story of Sodom;" 4. "The Foundation of Buddhism;" 5. "Imagination in Religion;" 6. "The Next Step in Christianity;" 7. "The Implications of Self-consciousness;" 8. "How I Came into Christianity;" 9. "New Forms of Christian Education." In the first of these papers Professor Andrews discusses with judicial fairness the economic principles on which the vexed questions that disturb the relations of capital and labor must be solved—a thoughtful and suggestive article. In the second paper we have a series of unproved assertions, of which the central one is that all religions, Christianity included, were evolved from the desire of the first uninstructed man

"to get into more favorable relations with his god!" As to Christ, he was not supernaturally born; wrought no miracles; his teachings consisted of old truths put into clearer light and fresher utterance; and he did nothing that "lifts him out of the range of humanity!" But for its modern terminology this paper might easily pass as the product of Lord Herbert or some other representative of the deism of the seventeenth and eighteenth centuries. The third paper classes the biblical account of the overthrow of Sodom with those myths of the olden days which illustrated a religious truth. The fourth paper is a charmingly written and scholarly outline sketch of the development of Buddhism from the naturalistic beliefs of the Veda which preceded it. The fifth paper illustrates, with great beauty of style, the part of the imagination in the effort of the mind to make the spiritual objects of faith so palpable to its perceptions as to become "the substance of things hoped for." The sixth paper contends that Christianity, having been thought of in the past "as a device to secure salvation," will hereafter "more and more concern itself with *living*," or conduct. It will become less doctrinal, less experimental, but more moral; which appears to mean that the *moral* fruits of Christianity are to be produced independently of its truths and experiences! The seventh paper treats of "self-consciousness as implying the self who knows in unity all truth," which is pantheistic idealism. The eighth paper is autobiographical. Its writer, a native of Japan, gives an account of his conversion to Christian faith and of the disturbing effects of speculative opinions on his religious experience. In the ninth paper we have a lecture by Mrs. Humphrey Ward, in which she summarizes and adopts the conclusions of modern destructive criticism and suggests a method of so misinterpreting Holy Scripture as to make it teach deistical conceptions of Christ and of human duty. It is in keeping with the paper on religious evolution noted above.

In the April number of the *Bibliotheca Sacra* Dr. H. Hayman proves by numerous citations from the prophets that they were well acquainted with all parts of the Pentateuch; but Wellhausen and other destructive critics contend that the Pentateuch was not published until a century after the exile. Hence, on their theory all the prophets, Malachi excepted, quoted from it centuries before it was written! In a scholarly paper entitled "Studies in Christology" Frank H. Foster makes it clear, by citations from the earliest apostolic fathers, that the central thought of original Christianity was the conception that, in Christ, God had come to earth for our salvation in such a way that Jesus Christ was himself God. He thus disproves the contention of Professor Harnack, of Berlin, that Christian doctrine was the product of Greek thought, which corrupted the simple ideas of primitive Christianity. Mr. Foster is clearly right. Those of our readers who have been disturbed by the attacks of destructive critics on the Davidic authorship of the Psalms will be delighted to find Dr. Cheyne's "Lectures on the Psalter" ably reviewed by Professor Bartlett. After showing that Dr. Cheyne substantially gives up the theories

of Kuenen and Wellhausen, who made the linguistic peculiarities of the Psalms the ground of an argument for their Maccabean origin, the professor sifts Dr. Cheyne's assumption that such thoughts and sentiments as appear in the Psalms could not have appeared so early as the times of David. He notes that this is but another form of the denial of supernatural elevation or illumination. He proves that the historic background of the Psalms is quite as apparent in the Davidic as in the Maccabean period. On the whole, Professor Cheyne's lectures, when weighed in the scales of Professor Bartlett's analytical logic, appear to be of very light weight.

Christian Thought for June discusses: 1. "The Relation of Christian Principles to Civil Government;" 2. "Evolution and the Will;" 3. "The Outlook of Theology;" 4. "Calvinism and Art." In the first of these papers Dr. J. M. King forcibly defines the relation of the principles of Christianity to our civil government. In the second the Rev. J. H. Edwards states the arguments for the freedom of the will with singular precision. Beneath the hammer of his logic materialistic monism is beaten into disorganized fragments, and materialistic evolution is shown to be incapable of accounting for human consciousness and man's moral freedom. In the third Dr. Deems takes a hopeful view of the outcome of the current assaults on the divine authority of the Bible. Criticism, he rightly thinks, cannot get God out of his word, which must therefore abide as a conquering force against "the oppositions of science falsely so called."

In *The Presbyterian and Reformed Review* for July, Principal William Cavan gives a summary of the "Testimony of Christ to the Old Testament." After reviewing our Lord's frequent references, citations, and declarations of the divine authority of the Old Testament, he claims that Christ evidently regarded the entire collection of its books as "divine, authoritative, and infallible." Professor A. Gretillat intelligently explains the "Recent Movements of Theological Thought among French-speaking Protestants," showing that the doctrine of justification by faith only, which was revived among them in 1820–30, is still dominant; but that the central question now contested is that of the relation between the divinity and the humanity of Christ. Professor J. D. Davis presents satisfactory evidence that "The Semitic Tradition of Creation," so truthfully recorded in Genesis, when distorted and perverted by polytheistic concepts and nature-worshipers, was made the substratum of those Assyro-Babylonian legends of the creation which so closely resemble it. Dr. Philip Schaff, reviewing "Calvin as a Commentator," gives his reasons for assigning him the rank of "king of commentators!" Professor H. M. Scott, in a condensed historical article, demonstrates the unanimity of the "Apostolic Fathers," from Clement to Polycarp, in maintaining that the apostolic writings were "the lively oracles of God, spoken and written once for all to guide the Church in all ages." A symposium by eight missionaries eloquently and conclusively main-

tains the proposition that "the school is an indispensable factor in missionary work." Dr. T. W. Chambers submits "Driver's Introduction to the Literature of the Old Testament" to the scrutiny of a logical mind, under which Dr. Driver's critical opinions are seen to be grounded on assumptions which are easily reducible to logical absurdities. Taken as a whole, this is a strong number of the *Presbyterian Review*, in which some of the errors of the times are well whipped with the cords of truth.

THE *London Quarterly Review* for July, in nine articles, intelligently and discriminatingly reviews twenty-four recently published books. In its first paper we find a judicious and critical estimate of the "Evidential Value of the Evidence of Christian Experience," deduced from the late Professor Stearns's Ely lectures of 1890, and Dr. Dale's "Living Christ and the Four Gospels;" the second article, taking the "Prose Dramas" and the "Life of Henrik Ibsen" as its themes, credits this Norwegian poet and dramatist with "really great powers," but predicts that his works, being burdened with coarse satires, false views of Christianity, incongruous admixtures of beauty with "ghastly repulsiveness" and "strangely inverted morality," can "scarcely live beyond our day." The fourth article warmly eulogizes "A Dictionary of Hymnology, setting forth the Origin and History of Christian Hymns of all Ages and Nations," edited by John Julian. "Never before," says the reviewer, "has so large a mass of information suitable to aid the hymnologist been gathered together." In the sixth article "Recent Speculations as to Christ's Person" are stated. That view of the kenosis which denies the omniscience of Christ is rejected, with the pertinent remark "that the attempt made in our days in several quarters to predicate fallibility of Christ and the Scriptures in literary and historical matters and to assert infallibility in the higher region of spiritual and divine truth seems to us a most critical operation."

THE *North American* for July is filled with able papers on the topics of the day. In a symposium on the silver question two United States senators and three representatives argue for bimetallism, with a relation between gold and silver of about sixteen to one. "Lynch Law in the South" is sensibly discussed and justly condemned by Frederick Douglass "as a menace to our free institutions." "Politics and the Pulpit" is the theme of a second symposium, in which Bishops Doane and Mallalieu boldly affirm it to be the duty of the pulpit to denounce political immoralities. "The Situation in Italy" is shown by ex-Prime Minister Crispi to be much more hopeful than the American public has thought it to be. In one of its "Notes" Mary E. Blake reasons strongly against the unchristian custom of "wearing mourning."

Harper's New Monthly for July portrays in a finely illustrated paper the manner and spirit with which the people of the "old thirteen" States listened to the reading of the Declaration of Independence. Poultney

Bigelow, in "The Czar's Western Frontier," relates some startling facts concerning the merciless persecution inflicted on dissenters from the Greek Church by Russia's national hierarchy. Bulgaria and Roumania are described and illustrated in one of a series of papers entitled "From the Black Forest to the Black Sea;" and "The Capture of Wild Elephants in Mysore" is vigorously written and splendidly illustrated.

THE *Quarterly Review* of the Methodist Episcopal Church, South, for July has eleven papers, of which we note: "Our Theology and Our Science," by J. W. Tucker, who dissents from Bishop Hurst's alleged statement that, while Methodism considers "its basis of faith permanent, it holds that its theology is not a finished thing, but progressive and developing according to the new light reflected by every advance in science." Ignoring the fact that the Methodistic permanent basis of faith is confessedly hostile to the theories of rationalistic science, Mr. Tucker blindly charges that the bishop's words imply the subordination of our theology to the pretended findings of skeptical science. The bishop does no such thing. The utmost his words imply is that, if genuine science discovers any facts in nature or in man requiring modifications in our statements of theological dogmas, Methodism has the courage and the honesty to accept such modifications. But on fundamental truths she adheres immovably to the sure words of God. We note also a paper on "Southern Literature," which points out the causes of the past intellectual poverty of the Southern States. The editor disputes its allegations and attempts to light up the gloom of its picture with opposing statements. An eloquent and thoughtful paper on the "Priestship of Providence" is eminently noteworthy, as is also J. M. Boland's article on a "Psychological View of Sin and Holiness;" which, if Mr. Tucker is to be believed, deserves censure, inasmuch as it finds in the light cast by modern psychological investigations what it esteems as good reasons for modifying the terminology of Methodist theology respecting original sin, regeneration, and holiness.

THE *Contemporary Review* for July has two papers on the Irish question, one deprecating, the other favoring home rule. A paper on "The Russian Crisis" shows the horrible condition and sad outlook of the Russian peasantry. "General Booth's Social Work" is described as moderately successful in another article, and in an historical paper of marked breadth and ability James Bryce states numerous facts respecting "migrations of the races of men" which students of the present immense immigration to this country may find instructive and suggestive.

THE *Lutheran Quarterly* for July has nine able papers, of which we note one by Dr. A. W. Lilly on the "Outer and Inner Life of the Church," which, after a discriminating survey of the Christian Church of the present, reaches the conclusion that notwithstanding the great measure of her spiritual life and self-denying service the aggregate of her inner life is not

equal to her "marvelous outer growth;" one on "Lutheranism and Christian Liberty," which aims to check certain alleged tendencies in the Lutheran Church toward high churchism; one on *De Nova Obedientia*, or the obedience of faith, the working thought of which is that "faith is ultimate righteousness;" and another on the "Grammar of Assent," which finds "the criterion of spiritual truth in the doing of it." This "creed of deeds" carries its authority in itself. He that obeys Christ "knows of the doctrine" by its ethical and spiritual efficacy in his daily life.

THE *Andover Review* for July has: 1. "In Memory of Professor Lewis F. Stearns;" 2. "The Ethics of Creed Conformity;" 3. "The Decline of Fancy;" 4. "The Philosophy of Individual Social Growth;" 5. "Missions and Civilization." The first of these papers is a tenderly appreciative sketch of the life, character, theological opinions, and work of "a master in Israel;" the second insists that creeds are necessary to the development of Christian life, and contends that "the personality of Christ" must be made the ultimate touchstone of all creeds; the fourth ably discusses the influence of society on the individual man and the obligations of the individual to society; the fifth very intelligently states the relations of Islam to modern missions and to Christianity at large; it gives reasons for hoping that the time is at hand when the children of Ishmael will become worshipers of the Son of Mary.

THE *Nineteenth Century* for June has one paper adverse to "home rule" in Ireland and one in favor of it. An article on "Some Great Jewish Rabbis" is historically valuable to students of the early history of Christianity. "The Increase of Crime" in England and Wales is analytically and judicially treated in an article by Chaplain Morrison, who takes the prison statistics of the three decades preceding 1890 as the basis of his conclusion that "crime has not decreased in gravity, and has been steadily developing in magnitude during the last thirty years." "The Invasion of Destitute Aliens" presents the question of the current emigration of aliens into England in its bearings on the interest of native wage-earners and of the national industries, shows it to be an injurious factor in the national life, and contends that it ought to be checked by judicious legislation. In a very interesting literary paper Gladstone proves, or claims to have done so, that Dante was a student at Oxford University.

THE *Missionary Review of the World*, in its July issue, opens with a sermon on "Apostolic Missions," which claims that the Christian Church of to-day has men and money sufficient "to preach the Gospel to every creature in the next fifteen or twenty years." Dr. Gordon follows this claim with an essay which contends that every local Church should conduct its own foreign mission through its own missionary and with its own money, leaving transportation, church-building, etc., to the missionary

boards. These articles have the true missionary ring, but do not suggest a practical method for translating their ideas into realized facts.——The *Methodist Magazine* (Canadian) for July treats of India, Colorado, the Lapps, Peking, and various other topics with its usual vigor and ability. It is well illustrated.——The *Wesleyan Methodist Magazine* (London) for June is, as usual, characterized by a judicious variety of topics. We note a paper which discusses with ability the "time limit," as we term it. After calmly surveying the argument for and against its abolition it concludes that to abolish it would be to hazard both the itinerancy and the connectional principle. It inclines to the opinion that to make the term from "seven to ten years" would be an obvious improvement on the present "three years' term."——The *Gospel in all Lands* for July treats of Mormonism, Hindooism, and of the action of the late General Conference on missions. It has also a paper which pleads urgently with local churches to send out missionaries of their own to China. It calls for a sort of crusade to foreign lands, but fails to note the practical difficulties which would probably make such unorganized missionary enterprise fatal to very many men and women sent to foreign lands in that unorganized manner.——The *Chatauquan* for July is fairly well illustrated and filled with excellent matter on a well-chosen variety of topics. Sufferers from hay fever will be interested in a paper by T. M. Cooper, M.D., which contains the substance of all that is known concerning the cause and treatment of their tormenting idiosyncrasy.——The *English Illustrated Magazine* for June has some finely illustrated topographical articles, a capital descriptive paper on the "Midland Railway Locomotive Works at Derby," an interesting account of modern "Candle-making," and a spirited sketch, with a portrait, of Lord Roseberry.——The *Century* for July is richly illustrated and offers a variety of tasteful articles suited to all classes of readers. Its leading editorial, on "Responsibility for Political Corruption," contains truths which ought to awaken serious thought. It rightly puts responsibility for the prevailing political and legislative corruption not so much on the despicable creatures who accept bribes as on the men who give or hire others to distribute those wages of corruption. Both are political sinners who undermine the foundation-stone of democratic government, which is the secret ballot, freely cast and honestly counted. These brave words of the *Century* are both timely and true. ——*Our Day* for July fires hot shot at the political and social wrong treatment of the Negro, at moderate drinking, at the opium habit, at Bishop Ireland's Faribault school plan, at anti-Chinese legislation, and at other ethical sins. This publication is a Gatling gun in the ethical battlefield. ——The *Homiletic Review* for July is rich in good things suitable to the intellectual requirements of preachers and Christian thinkers.——*Lippincott's Magazine* for July has for its complete story "The White Heron," by M. G. McClelland, with its usual variety of minor papers.——The *Preachers' Magazine* for July is an excellent number of a very instructive magazine.

BOOKS: CRITIQUES AND NOTICES.

BOOKS LIKE A CENTURY PLANT.

This was the judgment of Carlyle on the books of his times. To Sir Lewis Pelly he once said: "I'm a writer of books, and once in a century a man may write a book worth reading. But life is an action, not a thought, and you had better stick to your work on the frontier, and life will open to you." But there are those who will quarrel with this cynicism of Carlyle as to the books of the century. More than one good book has been written since it opened. In all departments their names may be called. They will endure all the standards of test. They were written in the worthy purpose of human improvement. Their influence is upon men and society everywhere. Among the volumes that, for their varied excellencies, do not deserve the innuendo of the Scottish philosopher may be instanced the following in the present issue of the *Review*: *Paganism Surviving in Christianity*, by A. H. Lewis; *The Evolution of Love*, by Emory Miller; *The Governing Conference in Methodism*, by T. B. Neely; and *Francis Wayland*, by J. O. Murray.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Paganism Surviving in Christianity. By Abram Herbert Lewis, D.D., Author of *Biblical Teachings Concerning the Sabbath and the Sunday*, etc. 12mo, pp. 309. New York: G. P. Putnam's Sons. Price, cloth, $1.75.

Paganism is in itself an attractive study. Its doctrines, so antagonistic to the tenets of Christianity, would in any case engage the attention of the ecclesiastical student and excite his investigation. Its methods of worship, sometimes attractive in feature, but often coarse and voluptuous by their very contrast with the practice of Christian service, would challenge the notice of the historian. Its influence, enduring and pernicious upon early national life, would perforce give it a place in the considerations of the philosophic reader of history. Regarded merely as a chapter in human records which is ending, and as in glaring contrast to the pure faith of Christianity which now shines in the world, its study is curious, instructive, fascinating. But when it is declared in addition that our present system of Christianity has been tainted by contributions from the ancient paganism, not only is a keen surprise felt in the first announcement, but a new importance at once attaches to paganistic literature of every sort, and its minute perusal becomes the duty of every friend and defender of Christianity. Such a claim of the influence of paganism upon the Christian faith is contained in the present scholarly work of Dr. Lewis. In his judgment the Christianity of the New Testament period was not the same as that prevailing in the centuries of the Church but little following. His own words are perhaps the best statement of his position and at the same time the key to the volume now under consideration. The author

thus declares: "The efforts of partisans to manipulate early history in the interest of special views and narrow conceptions have been a fruitful source of error. Equally dangerous has been the assumption that the Christianity of the third, fourth, and fifth centuries was identical with that of the New Testament, or was a fair representative of it. The constant development of new facts shows that at the point where the average student takes up the history of Western Christianity it was already fundamentally corrupted by pagan theories and practices. Its unfolding from that time to the present must be studied in the light of this fact. The rise, development, present status, and future history of Roman Catholicism and Protestantism cannot be justly considered apart from this fact. The fundamental principles and the underlying philosophy of these divisions of Christendom originated in the paganizing of early Christianity. This fact makes the restudy of the beginnings of Christianity of supreme importance. The pagan systems which antedated Christ exercised a controlling influence on the development of the first five centuries of Western Christianity, and hence of all subsequent times. This field has been too nearly 'an unknown land' to the average student, and therefore correct answers have been wanting to many questions which arise when we leave Semitic soil and consider Christianity in its relation to Greek and Roman thought. 'Early Christianity' cannot be understood except in the light of these powerful pre-Christian currents of influence; and present history cannot be separated from them." Apparently there is something of truth in this claim of Dr. Lewis which he carefully elaborates by voluminous quotations from the church fathers, from early Christian history, and from modern critical writers. Such collated proofs of the influence of pagan thought on the Bible and biblical interpretation; on the belief in baptismal regeneration; on the substitution of pagan holidayism for Christian Sabbathism; and on the spiritual life of the Church, through the union of Church and State, are not to be lightly estimated. Yet, as Christianity was a new creation ather than a consolidation of existing religious systems, it would seem that the stream of its continuance has ever flowed along a separate channel, fed by but few tributaries. While the volume is thought-exciting, a natural repugnance to its theory will lead the reader to hold his verdict for the present in abeyance.

Yet, even granting Dr. Lewis his position, we cannot but feel that he has been led into error in attempting to press his belief too far. The truth he would establish seems to be a partial and not the general truth. His error, even if pagan corruption were proven true, is in including all of modern "Christianity" within his claim of subordination to this influence. The term is a generic one, embracing not only Roman Catholicism and all other ritualism, but the various branches of evangelical Protestantism as well. Granted that in the worship of the first-mentioned divisions of the Church of Christ such beliefs among others as those of water regeneration, the value of relics, and the merit of the mass still obtain, yet in the more evangelical divisions of the Church the influence of these errors will be found to be reduced to the minimum in faith and practice.

With the privilege of entering these exceptions to the argument of Dr. Lewis we must rejoice in the scholarly and careful volume he has now given to the Christian world. In its illuminating quality it lights up anew the early centuries of Church history.

The Soteriology of the New Testament. By WILLIAM PORCHER DU BOSE, M.A., S.T.D., Professor of Exegesis in the University of the South. 12mo, pp. 391. New York: Macmillan & Co. $1.50.

"What is meant by *our salvation?*" is the question to which this book aims to give a somewhat exhaustive reply in its twenty-five chapters. It treats first of the meaning of the term salvation in general; then of its meaning in the New Testament; next of Jesus as our salvation, as our reconciliation or atonement, as our redemption, objectively and subjectively, as our resurrection, our propitiation, and of the end or final cause of the incarnation. The next thirteen chapters are given to the discussion of the human personality, the divine and human sonship, the sinlessness, the human nature, the work, the sacrifice, and the priesthood of Christ. In the last three chapters the Gospel of salvation in the Church as embodied in the sacraments of baptism and the Lord's Supper is discussed.

In determining what salvation human nature needs our author looks first of all into its actual facts and condition. Whatever hinders, limits, or contradicts the completion and satisfaction of its real good, including its destiny, is its evil. Its salvation must mean deliverance from that evil. It must be salvation from natural evil to natural good; from moral evil to moral good or righteousness; and from "disunion from God to union with God." But these three goods are one. And our one good is "God, righteousness, and spiritual life." This threefold distinction runs through the whole book. Turning to the New Testament, the writer finds in it just the salvation which his study of human nature shows to be man's absolute need, to wit, a salvation "not only from his evil to his good, but from *all* his evil to *all* his good."

In his able discussion of what is involved in this latter proposition our author is never superficial, but always deeply thoughtful and remarkably lucid in the statement of his arguments. In the main his opinions and theories are scriptural, albeit there is at times a vein of mysticism in his treatment of Christ's relations to believers, and of other christological questions, which begets queries respecting the complete soundness of his expositions. Nevertheless, the volume as a whole is a valuable contribution to theological literature, provocative of thought, stimulating to spiritual affections, and an antidote to the current rationalistic theorizing about divine things.

The Book of Proverbs. By R. F. HORTON, M.A., Hampstead, late Fellow of New College, Oxford. 12mo, pp. 418. New York: A. C. Armstrong & Son. $1.50.

The treasures of the Book of Proverbs, as disclosed by this recent number of the *Expositor's Bible*, are neither few nor of little worth. If the Proverbs, as a part of the sacred canon, do not add to the historical records of the Old Testament or embody any prophecy of the Immanuel

and the gospel times, their preceptory quality nevertheless gives them an enduring distinctness and application to human affairs. The general purpose of Mr. Horton's work precludes the supposition that he has particularly met and relieved the confessed difficulties surrounding the interpretation of the Proverbs with which Ewald, Hitzig, and other critical scholars have contended. Discovering in the composition as a whole two general collections of proverbial sayings, with appendices, he has attributed to the first a Solomonic authorship, and to the second an origin in the literary circle of the court of Hezekiah. The theory, though not new, is important; and, if untenable for any, should prompt the purpose to re-examine the whole question of the relation of Solomon to this portion of ancient Scripture. As to the practical, if utilitarian, teachings of the Proverbs, Mr. Horton is in agreement with many who find therein much that is applicable to present temper and conduct. Wisdom as the guide of conduct, the issues of sin, wealth, pride and humility, friendship, human freedom, idleness, and the treatment of the poor, are thus some of the features of everyday life which have their striking elucidation in the sententious Hebrew utterance. From the author's suggestion that any portion of the Proverbs is only in a "secondary sense" inspired many readers will dissent. Yet for his practical, enthusiastic, and most interesting interpretation of this body of Jewish apothegms they will not be slow to return him due appreciation.

The Evolution of Love. By EMORY MILLER, D.D., LL.D. Chicago: A. C. McClurg & Co. 12mo, pp. 346. $1.50.

This book treats some of the gravest theological problems in the terms of philosophy. It claims to present a view of being which, better than any we have hitherto found, shows the meaning of human life, duty, and destiny, "affords a clear vision both to thought and faith," and "exposes the unworthiness of that bigotry which antagonizes reason in the name of faith and that charlatanry which antagonizes faith in the name of reason." These somewhat high but questionable pretensions are illustrated in philosophical discussions of "the implications of Being," and of the "implications of Love." These latter it affirms imply an "intention" in the Creator "to realize in his creatures every type of perfection." Hence it is claimed that in its evolution divine love provides "atonement for sin" and a "ransom for sinners." The author concedes that men dying impenitent will taste the pains of retribution, not forever, but until their personal consciousness, but not their being, becomes extinct. "This," says Dr. Miller, "is not annihilationism nor restorationism, but the self-sinking of personality!" This to most readers will appear a very contradictory statement, a distinction without a difference, inasmuch as it is not easy to conceive of conscious existence without personality. But there are many such speculative obscurities in this volume, which nevertheless contains much acute thinking and many suggestive thoughts, albeit its method makes it tedious reading and its conclusions are not all logically demonstrated.

A Commentary on St. Paul's Epistles to the Ephesians, Philippians, Colossians, and to Philemon. By JOSEPH AGAR BEET. 12mo, pp. 413. New York: Thomas Whittaker. Price, cloth, $2.

This work is modestly styled a "Commentary" by the author, but it embodies so much historical, exegetical, and theological matter that it passes quite beyond the range of ordinary comment on the text. Strictly and truly it is a defense of the Pauline authorship of the four epistles named, a development of the doctrinal thought of the apostle, and an exposition of its main points in their relation to Christianity. In any one respect it is valuable, but in its combined features it surpasses the majority of books on the writings of St. Paul. As a commentator the author seeks the literal sense of the apostle; as a theologian and teacher he aims to exhibit the connection of the Pauline conceptions with the teachings of Christ, and gives to the epistles a broader and richer meaning than is possible when they are interpreted literally. It is noteworthy that the author regards the similarity of phraseology in Ephesians and Colossians as a proof of Paul's authorship of both epistles—a point that negative critics have made against them. He does not evade the numerous critical difficulties that have been suggested by Baur and his disciples respecting all the epistles, but squarely meets them, and disposes of them to the satisfaction of Christian readers. We have therefore in this work the results of profound scholarship combined in exegesis, history, theology, Pauline literature, and the great truths of Christianity, the whole being written in a pure style and under the influence of a devout and evangelical spirit.

The Adversary, His Person, Power, and Purpose. A Study in Satanology. By WILLIAM A. WATSON, D.D. 12mo, pp. 238. New York: Wilbur B. Ketcham. Price, cloth, $1.25.

"Satan" is a burning question in theology; it is a practical question in life. Any writer who will illuminate the subject, relieve it of some of its embarrassments, and bring mankind to pause in the presence of the instrumentality of evil will deserve more than ordinary congratulations. Dr. Watson's attempt to solve the problem is not the first, for it has commanded the inquiry of the Church in all ages; but, though not complete, it is satisfactory in its straightforwardness and is informing in its suggestiveness. The discussions are brief and yet comprehensive; scriptural, and therefore warranted; historical, and therefore trustworthy; speculative, and not without significance in this respect. He makes several things clear, among them the personality of Satan, the fall of the angels, the distinction between good and evil spirit, the influence of Satan in "demoniacal possession," and the purpose of God to bring good out of the evil that is in the world. He traces demonology in the Chaldean records and finds its counterpart in modern diabolism. Spiritualism, together with witchcraft, is represented as a species of diabolical influence, to which few readers will take exception. In its general treatment of the subject the book accomplishes its purpose, the author trusting more to facts than enlarged interpretations, and it will be profitable to those who search its pages.

Christ in the New Testament. By THOMAS A. TIDBALL, D.D. With an Introduction by S. D. McCONNELL, D.D. 12mo, pp. 357. New York: Thomas Whittaker. Price, cloth, $1.25.

The sum of New Testament teaching is Jesus Christ. Without him the gospels are worthless fragments and the epistles lose their didactic importance. It is the aim of the author of this book to find Christ in the formal teachings of every book of the New Testament; to point him out in the simple historical narratives of the synoptists as well as in the majestic philosophy of the apostle to the Gentiles; to show him in his divine stateliness in the ideal theology of John, and to connect him with the final affairs of the universe, as in Peter's epistles and the Apocalypse. To this general purpose the author has steadily adhered from the beginning of the discussion, furnishing the strongest proof that in the apostolic mind, and in the thought of the early Church, the doctrines of the person and work of Jesus Christ were of supreme value, and constituted the foundation of their faith and activity. In this development of the Christological feature of the New Testament the author is rich in resources and logical in his application of the truths it embodies. The preliminary chapter, relating to the origin of the New Testament books, though written in a taking style, and less designed for specialists than the average reader, is entirely inadequate, not because it avoids the critical aspect of the subject, but because it ignores essential facts. We do not hesitate, however, to commend the work as a whole for its devoutness, its scholarly tone, and the prominence it gives to a doctrine without which the New Testament would shrivel into dust as we read it.

The Great Discourse of Jesus the Christ, the Son of God. A Topical Arrangement and Analysis of all His Words Recorded in the New Testament Separated from the Context. 12mo, pp. 361. New York: Anson D. F. Randolph & Co. Price, cloth, $1.50.

A layman so disturbed by materialism and rationalism as finally to be conscious of the loss of faith in Christian traditions determined to study for himself the Master's words and teachings, with the hope that he might find a true guide for an intelligent return to the Christianity of the ages. With patience, persistence, and integrity in his task, he read most carefully the entire New Testament, separating every passage or utterance of the Saviour from the context, and arranging the result in a compact and orderly discussion of the doctrines announced by Him who to first apprehension is but the man-Christ, but to final vision is the "God-Christ" in the thought and experience of the believer. Unless the reader has in like manner collected these teachings he will be surprised to learn how often, and with what repeated emphasis, the Saviour taught the great doctrines, the standard ethics, and the practical conditions of discipleship, all so thoroughly as to leave no doubt of what religion is in its spirit, aims, and results. The arrangement of the author is not according to the theologies, but it is the key to the meaning of the great Teacher. Chapters follow one another on the Godhead—the Father, the Son, and the Holy Ghost; the Church; the Ministry and Passion; Miracles; Prophecies; Righteous-

ness; Sin; Atonement; Heaven and Hell, and Anti-Christs. In reading this work the New Testament again appears like a new volume, containing the hidden treasures of wisdom and knowledge, and able to make us wise unto salvation. The service of the author, so beneficent in its influence on himself, must result in the enrichment of others who will take the trouble to follow the Master in his discourse of divine things.

The Gospel According to St. Luke. By the Rev. HENRY BURTON, M.A. Crown 8vo, pp. 415. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

Around the personality of the third evangelist Christian thought has long lingered in endeavor to discover the details of his life record. The intimate connection between the gospel and its author is ample justification for this search, and commends the line of inquiry followed by Mr. Burton concerning Luke. Succinctly stated, his conclusions that the evangelist was a Gentile, speaking with a Grecian accent and sprinkling Greek idioms over the pages of his gospel; that in the practice of the medical profession he moved among the upper classes of society; and that in his predilections of birth he aimed to declare the participation of the Gentiles in the Messianic provisions, are important if familiar conclusions. That St. Luke did not write from surmise or rumor, but was an "eyewitness" of the events he describes, lends an additional charm to his attractive story, and is a fact kept steadily in mind by Mr. Burton. Upon such a basis he has constructed an exegetical study of many of the important incidents in the third gospel, from Zacharias to the resurrection Sabbath, which is sufficiently full and critical to give his work a merited place in the *Expositor's Bible* series.

Belief in God. Its Origin, Nature, and Basis. Being the Winkley Lectures in the Andover Theological Seminary for the Year 1890. By JACOB GOULD SCHURMAN, Sage Professor of Philosophy in Cornell University. 12mo, pp. 266. New York: Charles Scribner's Sons. Price, cloth, $1.25.

More and more the thought that the doctrine of the divine existence is susceptible of philosophic support, if not demonstration, is gaining influence among secular thinkers and recognized theologians. The old notion that a supernatural revelation of God was necessary to any knowledge of him is being gradually superseded by the fact that the reason finds ground for faith in the Supreme Being independent of all revelation. The author plants himself squarely on the new, changed, and acceptable basis, and proceeds with a rich and ample discussion in which the philosophic and historic are combined with the origin and nature, the development and value, of the common belief in God. He has familiarized himself with the teachings of the philosophers from Plato to Hegel and unconsciously borrowed some of their suggestions; nevertheless, he has given them an original color and organized them into an argument of beauty and coherent strength. He is particularly forcible against Huxley's agnosticism, but perhaps too caustic in his treatment of traditional proofs of the standard "belief;" but we willingly part with an old proof when a new one, stronger and more complete, is offered, and cheerfully

exchange tradition for absolute history when it is discovered. Whatever the author's variations in argument from the regular forms of theology, he aims in his own way and by a method we approve to establish the ultimate point of theology, the existence of God. Hence the work, tested by a strict theology, will be found materially to strengthen faith in a foundation truth; and on this account it deserves commendation. It furnishes an antidote for agnosticism, atheism, and pessimism, and joins in the defense of a faith cherished by the race from its earliest history to the present time.

Famous Women of the New Testament. A Series of Popular Lectures delivered in the First Baptist Church, Montgomery, Ala. By MORTON BRYAN WHARTON, D.D., Author of *Famous Women of the Old Testament*, etc. Illustrated. 12mo, pp. 340. New York: E. B. Treat. Price, cloth, $1.50.

The Bible is often scant in its notices of leading characters, and unless the biographer or historian takes them out of their obscurity and gives their heroic qualities an airing the average student of the Scriptures will be misinformed as to their lives, or fail to appreciate their greatness and their relation to the events that proved to be turning-points in history. Few people, except those who are continually poring over the sacred volume, have an adequate idea of the importance of certain women to the origination or the consummation of movements which were vitally associated with the developments of Judaism and the introduction of Christianity. In a former volume the author expatiated on the virtues and responsibilities of the famous women of the Old Testament period. Here he traces the career and pronounces upon the influence of noted women in the times of the New Testament. He deems it important to introduce his dissertations on Mariamne, the wife of Herod the Great, as the connecting link between the Old and New Dispensations; and then follows it with graceful expositions of fifteen women, who were more or less associated with the early Church. The discourses are characterized by simplicity, earnestness of purpose, and a certain biographical instinct, that renders the series instructive and captivating. The author is not profound in analysis, nor really rich in sentimental fervor; but he makes up for the absence of these by a refreshing spiritual discernment and a practical application of the lessons suggested by his studies of womanly character.

Israel: A Prince with God. The Story of Jacob Retold. By F. B. MEYER, B.A., Author of *Abraham, or the Obedience of Faith*, etc. 12mo, pp. 180. New York: Fleming H. Revell Company. Price, cloth, $1.

The stories of the Scriptures will always be retold with profit while there is variation of personal interpretation. Mr. Meyer has now given a running exegesis of the central events in the life of Jacob for which we must speak our praise. His series of discourses are altogether unique, attractive, and contributive to Christian growth. There would seem to be large value in his claim that the story of Bible heroes and saints tends as nothing else "to recruit a dwindling congregation; to maintain interest in a crowded one; to awaken new devotion to the Bible, and to touch the

many chords of human life." If others may accomplish these purposes equally well with Mr. Meyer it is to be hoped that the Christian ministry more generally may retell the stories of the Bible.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Genesis I. and Modern Science. By CHARLES B. WARRING, Ph.D., Author of *The Miracle of To-Day*, etc. 12mo, pp. 245. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price, cloth, $1.

A familiar chapter in scientific-religious inquiry is reopened by Dr. Warring in the present treatise. So familiar, in fact, is the inquiry that any return to the subject would on the first consideration seem unprofitable. Already has the whole field been traversed by scientists, who, in their search for the truth, have put their scrutiny upon the ultimate secrets of nature and self-complacently have deduced their theory of the world's beginning. And already has the whole question been surveyed by theologians, who, without desiring to array themselves in antagonism to scientific truth, have fully settled their belief in the first chapter of Genesis as the supreme text-book on the creation and in the theistic origin of the universe which it announces. Yet, if the question has thus been carefully surveyed by different scholars, it is still of supreme importance as a matter fundamental to the world's faith, and should have a perpetual hearing so long as any shadow of disagreement remains between science and religion on human and material origin. Dr. Warring is therefore fortunate in his selected subject, and is equally felicitous in his method of discussion. Digressing from the formal and weighty method of argumentation followed by the usual scientist or theologian in the discussion of the world's cosmogony, he has thrown his book into the form of a series of conversations with an inquirer called "the Professor." As a believer in Spencer, Buckle, Huxley, and other lights in the scientific world, and as one fully abreast of the times, the inquirer proves himself no mean antagonist. With the agreement that the first twenty-seven verses of the first chapter of Genesis shall be taken as the basis of discussion, the exact teaching of the Scriptures as to the creation is sought after by the disputants, in their successive meetings. But if the volume is informal it is not shallow. Scholarship in this instance merely seeks the conversational method. The errors into which scientists have fallen, the true meaning of Hebraic terms, and their reconciliation with many of the scientific teachings of the day, constitute some of the lines of consideration followed in this latest study of Genesis. If the ground be familiar to the student it has nevertheless the charm of novelty, and therefore the attractive quality. An increased confidence in the first chapter of Genesis is the consequence of a faithful consideration of Dr. Warring's argument. The sublimity of the narrative, in the light of the critical study of the Hebrew, irresistibly impresses itself upon the reader. It is more than an uninspired "Hymn of Creation." It is the one authentic and inspired account of the origin of the universe, in the beginning

time. The author has written well. For its sturdy thought, its fairness of interpretation, its unwavering allegiance to the Scriptures, and withal its unusual form, his book will everywhere be helpful to Christian faith.

A Study of Greek Philosophy. By ELLEN M. MITCHELL. With an Introduction by WILLIAM ROUNSEVILLE ALGER. 12mo, pp. 282. Chicago: S. C. Griggs & Co. Price, cloth, $1.25.

The value of philosophy is the basal assumption in the issue of the above volume. Because of its lofty range of inquiry, its thought-discipline, and its search after the ultimate truth, it ranks among the chief studies that can occupy human attention. Greek philosophy also, from its antecedent and fundamental relation to the later philosophic systems, is a perpetual body of instruction. Its maxims have an enduring charm for men; its theories, if dissented from, are wisely conceived; its leaders are among the great schoolmasters of the world. In a circle of St. Louis women, where the study of Greek thought was undertaken under the lead of the present author, the book now considered had its origin. From the rise of philosophy in Greece, under the Ionians, to its close following Neo-Platonism the historic review here sweeps. The personality of many great leaders of Grecian thought—as Pythagoras, Socrates, Plato, Aristotle, and Zeno—is set forth with clearness; and the differing systems which they gave to their age and the world are traced with sufficient outline for the full understanding of the whole range of Grecian inquiry in those great centuries of intellectual activity. It is instructive in these days, when the materialistic is receiving its full share of notice at the expense of the ideal, to notice such a circle of learners as that which gave the present volume its origin; and in the published result of their philosophic pursuits a wider circle of readers should find enjoyment and edification.

The Pleroma: A Poem of the Christ. In Two Books of Seven Cantos each, Written in Semi-Dramatic Form. By Rev. E. P. CHITTENDEN, A.M. 12mo, pp. 347. New York and London: G. P. Putnam's Sons. The Knickerbocker Press. Price, cloth, $2.50.

This is a most remarkable poem. The author, undeterred by difficulties from which the ordinary mortal would shrink, attempts the proof of the postulate that the "Jahveh-Christ shall be regarded as the beginning and the end of the world-process." "In this work," he asserts of the creation, "two hemispheres, the natural and the spiritual, are seen to evolve concurrently, reaching their fullness and perfection, not in the first Adam, but in the second." This proposition has the charm of relative novelty. Yet such an effort to link the incarnation and the Christ-life with a continued creation, or with the processes of nature, is radically unscriptural and unscientific. The vulnerability of our poet's position is manifest in his assumption that "a fundamental error of the past has been to regard creation finished at man's appearance upon the earth." Also in his declaration that he has "incorporated *The Christ* into the mighty sweep of natural sequences; and the incarnation as potentially hidden, from the beginning, in the womb of the World." In addition, furthermore, to the challenge of

the position thus assumed, we must humbly differ with the author in his confidence that the poetical form is best adapted, because of the present state of knowledge, to the filling out of his comprehensive plan. On the contrary, we would deferentially suggest that such a stupendous task as he has undertaken, involving the most acute reasoning and the utmost nicety of scientific definition, might best be performed by disregard of meters, as surely tending to mental dissipation, and by the use of wholesome prose forms. Altogether the complexity which marks some of the author's "unusual meters," with the general subtlety of his simpler verses, calls for that discriminating examination which one of the world's great poets were best calculated to give. If it were possible to summon from the spirit-world such a master of abstruse rhythms as Robert Browning he might pronounce a different verdict upon this *Pleroma* from ourselves, on whom the poetic afflatus has not fallen.

The Blind Musician. By VLADIMIR KOROLENKO. Translated from the Russian by ALINE DELANO. With an Introduction by GEORGE KENNAN. Illustrations by EDMUND H. GARRETT. 16mo, pp. 244. Boston: Little, Brown & Co. Price, fancy cloth, $1.50.

We have, in the present instance, a study of the psychological development of the blind, under the guise of a charming story from Russian life. Its representations of the earlier mental processes of the sightless as crude, and of their conceptions of the external world as inadequate, are perhaps close to the truth. In its employment of music as a medium for interpreting light and darkness, colors, and other phases of material life to those born blind, it suggests a method of instruction of which larger avail might perhaps be made to advantage; nor is it impossible that music is thus to be an increased factor in the fuller revelation of the physical world to the blind. Undoubtedly the whole field of psychological inquiry, as herein traversed, has not been fully explored, and will hereafter yield richer return to the patient investigator. The book itself is beautiful in its mechanical execution, while chasteness, pathos, and withal a certain brightness combine to make the story most charming.

Modern Ghosts. Selected and Translated from the Works of Guy de Waupassant, Pedro Antonio de Alarcón, Alexander E. Kielland, Leopold Kompert, Gustavo Adolfo Becquer, and Giovanni Magherini-Graziani. The Introduction by GEORGE WILLIAM CURTIS. 16mo, pp. 225. New York: Harper & Brothers. Cloth, $1.

We do not recommend this book on the ground that its tales are interesting, or because it tends to establish faith in the reality of ghosts, but because it opens the subject of ghostly phenomena to scientific investigation. We are tired of mere stories; we weary with quoted instances of apparitions and of the dance of other-world beings in our presence; we desire an investigation of the facts. It is admitted that, in addition to the fairy-tales told us in our infancy, our literature abounds with the recital of strange experiences of people of culture with alleged beings after they had departed this life. Robert Dale Owen crowds a volume with instances of this kind. The present work is a collection of singular his-

tories with no attempt at explanation. We have reached a period when this class of phenomena must be relegated to superstition or the insane imagination of the victims, or receive scientific treatment and be assigned their place in the category of facts. Either the events as related happened or the narrators were either mistaken or knavish in reporting them. We cannot hold the latter view; we believe the testimony to be honestly given; but the scientist should ascertain if an apparition is within the possibilities of the scientific sphere, and if the reality of ghosts may be vindicated from the sure basis of scientific logic. If he reject the problem, or find it insoluble, the theologian should inquire if there is any basis for belief in ghosts from the supernatural view-point, so far as that view-point is accessible in this sphere. If theology shall fail in its conclusion, then the theory of ghost-life, with the power of manifestation among mortals, should be rejected from the contemplations of men, and the time be given to realities already revealed and acquired. The book will stimulate thought in the right direction, without ministering to the morbid desire for grewsome tales of superstition.

Shakespeare's Poems: Venus and Adonis, Lucrece, Sonnets, etc. Edited, with Notes, by WILLIAM J. ROLFE, Litt.D., Editor of Shakespeare's Plays, Select Poems of Milton, Gray, Goldsmith, Wordsworth, Browning, etc. With Engravings. 8vo, pp. 220 and 191. New York: Harper & Brothers. Price, cloth, $1.50.

It is undoubtedly the fact that commentators and students have to the present shown less attention to the miscellaneous poems than to the plays of Shakespeare. Whether from their greater length or their fuller portrayal of the passions of the soul, his chief comedies and tragedies have heretofore absorbed the prime regard of the world of letters. Yet with an appreciation of much that is majestic in Shakespeare's minor poems, despite their erotic quality, Mr. Rolfe has completed his long-continued editorship of Shakespeare by the annotation now under consideration. In his collation of *Venus and Adonis*, from the 1599 edition, his citations from Professor Dowden, and, in short, his arrangement of all that bears upon the text of the poems under review, he has put ample sources of instruction within the reach of the ordinary students. Nothing seems wanting to detract from the completeness of the book as an authority. Lovers of Shakespeare will appreciate its issue.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of the Origin and Development of the Governing Conference in Methodism, and especially of the General Conference of the Methodist Episcopal Church. By Rev. THOMAS B. NEELY, D.D., Ph.D., LL.D. Cincinnati: Cranston & Curts. 12mo, pp. 462. $1.50.

Dr. Neely is *facile princeps* on questions touching the government of the Methodist Episcopal Church. His former very lucid volume on *The Evolution of Episcopacy and Organic Methodism* won him this reputation. The present volume will confirm it. It consists of an analytical and criti-

cal elucidation of the fundamental principles of the ecclesiastical polity of our Church. It lucidly traces this polity as it was developed from the "centralized personal government of Mr. Wesley" into a government by the American Conference of 1784, and thence to the delegated General Conference which in 1812 became the governing Conference in American Methodism. It accurately notes the features of the constitutive principles on which the General Conference is founded, critically discusses the several changes which have been made in its organic law down to 1888, and analyzes the import of the limitations of its authority contained in the "restrictive rules." In unfolding the processes by which the constitution of the Methodist Church became what it is to-day, Dr. Neely has collated and arranged a mass of historic facts hitherto scattered in numerous publications. Hence this volume commends itself to every student, lay or clerical, who is desirous of attaining a clear and full understanding of the history and constitutional law of our Church. Dr. Neely's style is clear and vigorous. Hence it is neither heavy nor dull, but is made lively and interesting by its judicious use of many personal incidents which throw light on the characteristics of Coke, Asbury, Boardman, Lee, and other Church fathers. It deserves to be very widely circulated and generally read.

John Wesley. By J. H. Overton, M.A. 12mo, pp. 216. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

It would be difficult to construct a new life of John Wesley with any hope of adding to the already great fund of incidents regarding the great leader, of making any new analysis of his character, or of re-interpreting the historic environments of his times. We do not understand that Rev. Mr. Overton attempts these impossible tasks. As a native, however, of the same country with Wesley, a member of the same university, a priest of the same Church, and a worker in the same parish, a sentimental reason at least exists for the origin of this volume and explains the somewhat anomalous fact of a life of the originator of Methodism by a clergyman of the English Church. The familiar story of Wesley's great career is retold with charm, while a frequent allusion to the many authorities consulted fortifies the historical portions of the narrative. Among the more abbreviated volumes on John Wesley the work of Mr. Overton is not undeserving of registration.

Life and Letters of Joseph Hardy Neesima. By Arthur Sherburne Hardy. 12mo, pp. 350. New York: Houghton, Mifflin & Co. Price, cloth, $2.

The victories of Christianity are in every land. By marvelous instances of its triumph is shown the universal value of the Gospel as a remedial agent, in contrast with the sectional adaptation of heathen religions. One of these remarkable instances of Christian conquest is furnished in the present biography. Of oriental birth and of alien speech, the early and willing acceptance of the Gospel by Joseph Neesima was the initial process in a life whose influence for good has proved immeasurable. Were his biography nothing more than the development of the Christian graces

in the soul of an obscure Japanese, yet its reading would be profitable. Modest in bearing, patient in adversity, unassuming in time of personal achievement, hopeful in mortal sickness, and sustained by Christian peace in his departure, many a believer might sit at his feet for instruction. The larger lesson of the biography must not, however, be overlooked. Providence, it would seem, had a great work to accomplish in Japan through the instrumentality of Neesima. His fortunate escape to America in search of an education, the financial aid and love which he found in a Western home, his scholastic privileges enjoyed, and his opportune return to Japan when the times were ripe for the application of American educational theories, all indicate the divine purpose in his life. Obedient to this overwhelming conviction of duty, his influence among his countrymen was powerful, and his agency chief in the establishment of the Doshisha School, which stands as a lasting memorial of his zeal. In modesty of delineation and avoidance of fulsome praise, the present biography is to be altogether commended; in fullness of description it is but a deserved tribute of respect to one of heathen birth who has helped to make God's kingdom come in the earth.

Francis Wayland. By JAMES O. MURRAY, Dean and Professor of English Literature in Princeton College. 12mo, pp. 293. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.25.

It seems eminently proper to include in the series on "American Religious Leaders" so conspicuous a director of affairs as Francis Wayland. Without underestimating the great services of American statesmen, scholars, and agitators as contributory to our national growth, the labors of consecrated religious teachers have always been necessary, and have been fruitful of inestimable benefits in a quickened public conscience and improved moral practices. The need of such leadership when Wayland appeared is one of the chief showings of the present biography. It was a formative period in the history of American institutions. Already calls were heard for higher educational facilities; the curse of American slavery was beginning to be realized, and the possibility of its obliteration was guardedly discussed; the inactivity of the Church in missionary labor was becoming evident, and a demand for increased concern in the cause of foreign missions was heard from the lips of advanced Christian leaders. We must believe that Dr. Wayland was providentially raised up to meet emergencies such as these. In the review of the important features of his career as pastor, educator, and teacher of morals which Professor Murray now presents the reader will be constantly impressed with those superlative qualities of mind and heart which fitted Wayland for his influential work. Without the display of many of the weaknesses that mark the ordinary mortal—but in the exhibition of industry, courage, loyalty to moral truth, simplicity, affection, and, in short, every virtue—he pursued his course of usefulness and left his lasting impress upon the generations following. Such a man is not to be circumscribed within the narrow limits of any single denomination, and the whole Christian Church owes to Professor Murray its indebtedness for this most valuable biography.

Charles Kingsley: His Letters and Memories of His Life. Edited by his Wife. 12mo, pp. 364. London & New York: Macmillan & Co. Price, cloth, $1 75.

Men yet lay their tributes at the feet of Charles Kingsley. That this memorial, first issued in 1876, has now reached its third edition is no small testimony to the enduring influence of Kingsley, as well as to the workmanship of this volume which love has wrought. The fuller notices long since given the book render unnecessary any lengthy review of its hero's life, any detailed analysis of his qualities, or any extended allusion to the social reforms to which he gave his pen, his voice, and his heart. Primarily we are attracted by the man, in this biographic story. His full and vigorous personality charms the reader, as it swayed his contemporaries. As a laborious clergyman among the idyllic beauties of rural England; a confidant to whom nature intrusted her choicest secrets; a lover of humanity; and a doughty defender of the interests of the laboring man, time has not yet dimmed his individuality. His association with Maurice in the introductory movements of "Christian socialism" would also seem prophetic of the larger agitation that is upon the present generation for settlement. Whatever the merits of Kingsley's proposals for reform, as also of his theological views and teachings, these do not belong to the present notice. The reader only feels, as he closes the biography, that a great soul was lost to earth when Charles Kingsley died.

The Lost Tribes of Israel; or, Europe and America in History and in Prophecy. By C. L. McCartha, A.M., Professor of English Literature, Southern University, Greensborough, Ala. 12mo, pp. 210. Philadelphia: Printed by J. B. Lippincott Co.

A proper inquiry into the fate of the lost tribes of Israel is in harmony with the spirit of antiquarian research, and is evidential of the interest that the Church should feel in its Jewish progenitors. The line of Professor McCartha's argument is the identification of the tribe of Reuben with modern France, Zebulun with Sweden and Denmark, Issachar with Holland, Dan with Spain, Gad with Germany, Naphtali with Austria, Asher with Russia, and Joseph with England. Whether the author has made any new contribution to the subject in dispute must be left with the reader for decision. He will in any case be impressed by Professor McCartha's zeal and novelty of treatment.

A Class-Book of Biblical History and Geography; with Numerous Maps. By Professor H. S. Osborn, LL.D. 12mo, pp. 312. New York: American Tract Society. Price, cloth, $1.25.

The purchaser will find the present class-book to be an omnium-gatherum of biblical information. In its wide compass it covers the whole field of the Scripture record, from the creation to the vision of Patmos. Rightly does Professor Osborn hold that the history of the Bible is segregated from all histories besides; and with reverent hand does he touch the great events of those inspired periods on which hinged the interests of the Israelites and the world. The value of the book does not consist in its critical scrutiny of such disputed questions as those of canonicity or

inspiration; but rather, assuming that which is well authenticated and usually accepted, it reviews in a cursory, yet practical and attractive, method the events involved in Judaism and the establishment of the Christian Church. Mindful also of the latest discoveries, the author is pleased to recognize the invaluable testimony of archæological and geographical science to the truth of the Scripture records. While there is nothing included in the general treatment that can be of particular value to advanced scholarship, the work may have its mission to that simple faith which asks after God and salvation.

MISCELLANEOUS.

The Methodist Episcopacy Valid; Considered in the Light of the Scriptures, the Apostolic Fathers, and of History. By BOSTWICK HAWLEY, D.D., Author of *Manual of Methodism*, etc. 12mo, pp. 64. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price, paper, 20 cents.

The title of this *brochure* carries its own interpretation. So far as the episcopacy of Methodism needs any "vindication" it is herein contained. Dr. Hawley has written with a knowledge of Methodism which is the result of a long participation in her chief counsels, and with a care which would become a larger volume than the present pamphlet. Discovering that the episcopacy of the Methodist Church is in the "true line of succession" in all essential particulars, he further finds that it is providential and should be modified with caution. For the young people of our churches, in whose interests the essay is issued, it is full of instruction as to the merits of our system.

New York. By THEODORE ROOSEVELT, Author of *The Winning of the West*, etc. 12mo, pp. 232. New York: Longmans, Green & Co. Price, cloth, $2.50.

The town is the national life in miniature. If there be value in this inference, the metropolitan character and the world-wide influence of New York particularly justify the present inquiry as to its beginnings. The development of this New World metropolis, both under the Dutch and English rule, and its importance as a colonial center, are adequately treated. If the last half-century is but briefly noticed it is because the sources of information on that period are abundant and easily available. Mr. Roosevelt is, by birth and intellectual force, peculiarly fitted for the present task in authorship. He has prosecuted his work with such fidelity as to set a high standard for the succeeding numbers of the series on "Historic Towns."

Unhappy Loves of Men of Genius. By THOMAS HITCHCOCK. 16mo, pp. 212. New York: Harper & Brothers. Price, cloth, $1.25.

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(BIMONTHLY.)

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REV. C. H. SPURGEON.

METHODIST REVIEW.

NOVEMBER, 1892.

ART. I.—CHRISTIAN ESCHATOLOGY.

THE deep interest taken in problems of the hereafter, as demonstrated by current literature not distinctively theological, may be regarded as one of the providential results of recent conflict with scientific materialism. The immortal questions of human destiny which were discussed long ago by the Academy and the Porch once more thrust themselves into the thinking of an age which, so far from being characteristically philosophical, has been described by one of the foremost statesmen of Europe as preeminently the age of industry. The fascinating theme is not confined to the narrow circle of philosophical inquiry. As in the first centuries philosophy exerted a forceful influence on religion, so is it now; and the general effort, as a result of it, to reconstruct creeds in terms of modern science and criticism, and to adjust dogmatic theology in harmony with a broader interpretation of revelation, has awakened within the Church a profound and widespread interest in the contents of Christian eschatology. Christianity alone is teleological. It alone, and therein is it widely differentiated from all ethnic religions and modern competitors, has a future for humanity, and is therefore the religion of progress. Hence the Christian cannot be an idle spectator, a nonpartisan in the affairs of the world, for to him all world-powers are aiding or retarding the kingdom of God, and the vision of the future is felt to be the true inspiration of the present.

New Testament eschatology is not simply a widening of Old Testament doctrine of last things. It is in many respects an

entirely new revelation. The eschatology of the prophets culminated in the day of the Messiah; beyond that they never looked. His coming was the end of the world, the inauguration of the endless age. Christianity is the eschatology of the Old Testament, the Christianity of symbol and vision which has not yet been realized, but which through the operation of spiritual laws in harmony with human freedom is ever in process of becoming. This New Testament doctrine of last things is still Jewish, however, in terms, emblems, and figures, and in those forms of thought which form the costume of final events. Hence the Christian mind of every age must translate these ideas into its own conceptions, reaching for the real as it can behind the drapery and the accidents of form. The educative power of the Holy Ghost through the centuries must count for something in the decisions of the Christian consciousness. Moreover, since Christ Jesus is the world's Redeemer and Judge, he, in all true study of the subject, must be the center of eschatology, for around him, in closest relation to all his offices, its particulars cluster. Christian eschatology, therefore, must be studied from the standpoint of redemption.

But this is not sufficient. The doctrine of final events is intensely practical in its bearings on the life of the world and the relation of the Church militant to its earthly environments. There is to this doctrine a human as well as a divine side, and its significance is not exhausted, nor can it be truly comprehended, by gazing on the future. Modern antichristian sociologies, with their denials of God and of purpose or plan in creation, see no march of law and reason, of social progress and culture under the guidance of providence. Sinking the spiritual in the physical, they so connect humanity with inanimate nature that the laws which govern matter determine the social and moral conditions of man, and there is set before him no higher destiny than that which may be worked out by the uniform operation of physical law. There is no meaning in history; it is a purposeless ocean-swell of human endeavor, an eternal alternation of development and decay.

Christianity cannot thus look upon the world's life. If the world's history is in any true sense the world's judgment, eschatology, in order to understand the truths which it teaches, will to that end interpret the world's history. No event is

without significance or relation, near or remote, to the triumph of faith. As the prophets of Israel pondered the vision relative to national destiny and the dawn of universal deliverance in the coming of the King and Redeemer, this doctrine, if it would be anything more than a catalogue of far-off events, will have practical interest in the theories and systems which dominate human thought, in the purposes and methods of civil governments, the acts of parliaments and the movements of armies, the achievements of the explorer and the success of the missionary, the progress of ideas, the nature of reforms, the play of social and political forces, not for the purpose of indulging mathematical caprice and inventing prophecies, but because all that is to be is now; the new is involved in the old, and all that is has relation to the kingdom of God. As invisible mist evolves into visible clouds, the antichrist of the future and the golden age of prophecy will be historically developed from corresponding elements previously existing, from principles now operating in human society, and which by the ordinary working of moral laws will reach their ultimate realization as depicted in prophecy, in the fullness of time. Hence all human activity, even the chronic evils of the race, its poverty, ignorance, sin, and consuming disquietude and wretchedness, have import as potent *momenta* in hastening or retarding the progress of humanity toward the great event which shall be the climax of history.

Further, since the world is the mass the Church seeks to impenetrate with its thought and spirit, she cannot be indifferent to the attitude it bears to the eschatological truths she announces, or the form or color in which they are presented. The world is wiser than it was. In spite of itself it has learned something through God's educative processes. Nevertheless, while lending a sympathetic ear to the affirmations of reason, the Church cannot close her eyes to the teachings of revelation. The word of God is the ground of eschatology, and not human reasoning, or the fitness of things, or modern socialisms religiously phrased and projected on the future.

The doctrine of last things embraces death, the future state, the millennium, the second coming of the Lord, resurrection, final judgment, and consummation. From a scientific standpoint death is the necessary result of physical law. From the standpoint of religion it is the result of sin, and therefore is something

not originally inherent in human nature. The reconciliation between these apparently opposite conclusions need not be difficult. Both are undoubtedly true. For, while man was not created to die as he now dies, death had in human nature potential existence in the elementary constituents of his organism. The potential became the actual in the subjection of the person to sin, which has made death for man what it now is, and in which lies its ethical significance. As it has been experienced in the history of the race, death is an enemy which must, in the very nature of things, be destroyed if humanity has any future in which all its powers, intellectual and spiritual, shall have unlimited scope; and in the prophetic word it is already destroyed in anticipation by the resurrection of Christ from the dead. This overcoming of death in the palingenesis does not signify merely the uninterrupted persistence of the human spirit, but since death is a retributive separation, under physical law, of spirit and body, it must, in its relation to the redemptive and restorative work of Christ, mean a restoration of the broken unity between body and spirit.

That death is not the end of all is not provable outside of revelation. Arguments for human immortality based on metaphysical, psychological, teleological, analogical, or cosmical grounds cannot be accepted as proving the immortality of the soul; and the same must be concluded of the so-called theological, ethical, and historical proofs. The Christian idea of immortality is not the bare notion of continued existence, which some imagine the doctrine of evolution will sustain. The soul, as substance or force, may continue, but such an immortality is predicable of all substance and energy. Nor is the pantheistic idea of the conservation of the individual life in the Infinite, which Schleiermacher affirmed to be the immortality of religion, the teaching of faith, for such an immortality is only another form of annihilation, a Christian nirvana. The New Testament doctrine of immortality affirms not only the eternal continuity of soul-substance; it rises immeasurably above that in its affirmation of the uninterrupted persistence of personal self-consciousness in eternal blessedness or its opposite, and of the completeness of the individual. Hence, since pure spirit-life is unnatural to the human spirit—such a life in its relation to man as a compound entity being only half a life, and therefore

incomplete—the Christian doctrine of immortality involves the resurrection of the body.

In the creeds of evangelical Christendom the intermediate state finds no recognition. Eschatology, therefore, as expressed in these symbols, is declared defective in that it knows of two places only for departed spirits, heaven and hell, and in its dogmatic decision that the destiny of all men is fixed at death. The denial of the intermediate state does not rest primarily on exegetical but on historical grounds. The business enterprise of Tetzel, the indulgence-monger, had a great deal to do in giving shape to the eschatological thought of his opposers. Prior to that time the Church universal held to the early belief of an intermediate condition of men between death and the final judgment. That in addition to heaven and hell there is a third place in which all departed beings exist is not to be rejected because the Reformers of the sixteenth century rightfully rejected the false and perverted doctrine of purgatory. The teachings of our Lord in the parable of the rich man and Lazarus; the statements of Acts xii, 27, 31, xxxiii, 8, xxiv, 15, 1 Peter iii, 19; the promise of Christ to the thief on the cross; the passages 1 Cor. xv, 6, 18, 20, 55, and 1 Thess. iv, 13; the declarations in Rev. i, 18, vi, 8, xx, 13, 14, seem to plainly teach the reality of such a place. On the other hand, the teaching of the fourth gospel, John xiv, 2, xviii, 24, and that of the apostle Paul in 2 Cor. v, 8, Phil. i, 21–23, Heb. xii, 22–24, and some other passages, as Acts vii, 59, indicate that the righteous enter immediately at death into the presence of the Lord. The adjustment of these two forms of teaching is the task of a scriptural eschatology. Nor will this be difficult if, in the first instance, we modify the historical opinion which we have received from the Reformers, who cannot be allowed to have formulated Christian doctrine for all ages, and reject in the second instance the Judaic idea of sheol, which many persist in carrying up into our Christian thinking of the life beyond. Sheol, or hades, as it appears in the New Testament, has a history different since the death of Christ from what it had before. The departed in Christ are in hades, but they are no less in the presence of their Lord and Redeemer, and in the enjoyment of rest and the sweet felicity of heaven. The shadows of sheol fall not on the hills of paradise. Hence in the New Testament

hades is never used, except in quotation, as the dwelling place of the redeemed. It is the vestibule of gehenna.

Eschatology must face this question of an intermediate state in a new spirit. Its rejection involves more than that. That all believers are made free from every stain of sin at the moment of death, "consumed yet quickened by the glance of God," may be boldly affirmed but can never be proved. It is making the death agony a concentrated purgatory. The difference between such belief and the Roman doctrine of the *ex opere operato* of the sacraments is only a difference in the agent working, for it is attributing to death the same magical effects affirmed of the sacraments. The two views are clearly seen in the following. Möhler, in his *Symbolism*, says:

> It is a perfect self-contradiction to assume that the soul, whether covered or not, enters heaven while stained with sin. The question, therefore, arises, How is man finally set free from sin, and the principle of holiness within him thoroughly quickened?

Delitzsch, in his *Biblical Psychology*, replies:

> In him whose inward being is renewed by God's grace, after laying aside the body of sin and death, the life of the spirit so far checked and impeded breaks forth in the presence of the realities of the invisible with such force that everything sinful and its consequences must disappear as mist before the sun.

This, perhaps, is the best answer that can be given to the problem as stated by the Romanist Möhler. The fact of an intermediate state is forced upon our thought from other considerations. However blessed the dead who die in the Lord, they are still in an imperfect condition. That the spirit is clothed with an enswathment which is its body at death is purely a speculative opinion which may be true or not, but for which there is certainly no support in revelation. On the contrary, the soul is naked, unclothed, having put off the mortal and not yet put on the immortal body (2 Cor. v, 4). Deprived of bodily life, which is their natural mode of existence, the dead are limited in their scope of activity, and are so far "dead" (Rev. i, 15; xiv, 13, *et al*). So Julius Müller says:

> The apostle ascribes (2 Cor. v, 3) to the soul in its intermediate state—between death and the resurrection—the quality of γυμνὸν εἶναι, which state is expressed by other writers of the New Testa

ment by calling the departed ψυχαί, or πνεύματα (1 Peter iii, 19; Apoc. vi, 9; xx, 4; Heb. xii, 23). This view undoubtedly implies that certain limits are set to the disembodied soul's manifestation of its life, as also appears from the καθεύδειν of the soul, as opposed to γρηγορεῖν in life (1 Thess. v, 10, etc., 1 Cor. xi, 30), of course both in unison with the ζῆν ἅμα σὺν Χριστῷ. But this γυμνότης does, evidently, not imply that the soul is entirely stripped of all bodily mediation—is a retrogression of the soul into a merely spiritual existence. Some medium of self-manifestation adheres to the soul even after death; but this is such that in it the full reality of human life cannot come to view, and compared with the σῶμα πνευματικόν not only, but also with the earthly life, it is a retrogression—a condition less perfect than either.

And Olshausen writes on the subject thus:

The New Testament statements concerning the state after death apply only to believers, whose ψυχή is illuminated by the Spirit of Christ, and thus prepared for the presence of the Lord. But even for believers this state is only a temporary, though relatively happy, one; they long for the redemption—ransoming—of their bodies (Rom. viii, 23; 2 Cor. v, 4).

St. Paul does not comfort the Thessalonians with the declaration that the departed have obtained completeness. In his thoughts, and throughout the New Testament, that is reached only in the parousia. Further, if, as the creed asserts, the destiny of all men is decided at death, Christian eschatology must transfer the sphere of its events from the present visible world to the invisible realms. This new departure in eschatology is inevitable if the idealizing methods of interpretation shall prevail. There will, then, be no real resurrection at the last day, no objective, realistic return of the Lord, and no real objective judgment. And finally, if the fate of all men is fixed at death, in logical consistency a final judgment is superfluous, for the purpose of it has been already obtained. To insist that it will afford an opportunity for the vindication of the divine government, which is often asserted, is simply to substitute an incident of the purpose for the purpose itself. Not God, but humanity is on trial; and the only object of the final judgment known to the New Testament is the final decision between right and wrong.

Second probation is not a matter of revelation. The Spirit of the living God presents the Christ to human souls now, and

a rejection of him, conscious and deliberate, involves now eternal death. This is the belief of the Church founded on correct interpretation of Scripture. But eschatology has the task of proving the futility of opposition to this truth. Hitherto rejection of the Church doctrine has been based on the lexicon, on the nature of the divine attributes, and the scope of the atonement. With the triumph of faith over opposition falsely grounded the Church cannot rest. Her victory has been complete. But the source of objection to the doctrine of second probation, or restoration, has not been exhausted. Eschatology must now consider the question from the standpoint of human nature, the persistence of human freedom, and the arguments from intuition. From the persistence of free will nothing perhaps can be lost to the faith of the Church; for men are free now but do not repent, and they who fail to use it now are the least likely to use it hereafter. Abstract freedom does not save, but the grace of God; and to assume *that* to operate in the future world is to assume the nonnecessity for its operation in this. But the argument from intuition, which has not yet been considered, presents difficulties worthy of profound consideration. There is no space in which to present this argument. But if the argument from intuition is valid in the discussion of immutability, how shall it be invalidated in support of the future happiness of all men? No matter what agony men may suffer, physical or mental—no matter to what depths of degradation and infamy they sink—there still lingers in the depths of the human soul the innate hope, feeling, belief, surmise, or impression, that sometime, somewhere, somehow, sin and shame shall pass away "like a rolled syllable of midnight thunder from the coming day." With this, eschatology must come to an understanding whether it is really intuitional or a complexed feeling originating in the love of life and the elements of sanguinity in human nature.

We have been speaking of second probation for those who have rejected Christ. But what of those millions who never heard of him? To be on probation is to be so in respect to something. The something in this instance is Christ the Lord. Can the heathen, then, in any real sense, be on probation at all with respect to accepting the Gospel? How, then, are they saved? By living up to the light they have. But is this not

to introduce another method in salvation, another way to be saved than by faith in Jesus Christ? Conscience is not Christ, nor is the moral law, nor is there saving power in false views, however conscientiously believed. Christ is the Saviour of men. But if faith in Christ, who died for all men, is absolutely necessary to salvation, then Christian eschatology must face the inference that salvation in Christ will be offered to every man before he can be condemned for rejecting it. God will do right. Infinite justice will not err. For all who die in unbelief there can no hope be given of future opportunity; the door is shut eternally: but, since it would be an unrighteous act to condemn a soul for what it could not help, for all who die without a knowledge of Christ the inference has been drawn that the opportunity will be given in some form to make the choice. When or where this will be it is not for eschatology to determine; but there is not wanting scriptural ground for the belief that there is a gradation in the fitness of the departed for the higher moral conditions of the unseen world, as, to illustrate, there is in the growth of light between the faint star-glimmer of night and the splendor of noonday. *Defectus gratiæ non damnat sed contemptus, non ignorantia sed rejectio fides causa reprobationis.*

That Christ the Lord will again return to this earth in the glory of his Father to judge the quick and the dead is a fundamental element in Christian eschatology. As the Messianic day was the golden age toward which Israel moved, the end and motive of her existence, and without which her history had no significance, the return of the Lord in the teleological view of the Church is the goal of all history, the central point in the moral heavens toward which all ages and all worlds move. The eternal principle of all worlds, intellectual and moral, He is the arbiter of all; and in him, as the eternal summary of all, is the significance of the universe, the meaning of history. His coming will be objective, visible, realistic. He will come enthroned in clouds, in heavenly glory, and surrounded by angelic hosts. This is the faith of the Church. But how far the objectivity of his coming agrees with the reality of the mode—whether all that may be said of him as the judge and goal of human history is not equally true now without necessity of belief in future phenomenal appearance—whether he has not already

come, is already enthroned, is now judging the nations and the souls of men—whether at his coming in the dreadful fall of Jerusalem and subsequent victory of Christianity the resurrection did not begin and continue, each human being appearing at death before the judgment-seat of Christ and entering the resurrection state or that of outer darkness—whether, in a word, all that has been believed as future or as a series of phenomena at the end of the world has not in reality already taken place—this is the task which eschatology must take up anew in the conflict with the idealism of rationalism of various grades. In harmony with the suggestive purpose of this article we would say, while the fact of the personal return of our Lord is to be maintained as the only true and reasonable interpretation of Christ's own teaching, the teaching of angels and of his apostles, yet it is by no means necessary to insist upon its spectacular accompaniments. It must not be omitted in Christian eschatology that our Lord employed the lofty imagery of the Hebrew prophets in addressing those who understood the true significance of clouds, thrones, thunders, earthquakes, falling stars and vanishing heavens when epochal changes were the theme of discourse. The costume of the parousia is no real part of the parousia. He is coming, whether there is a cloud in the sky that day or not. Nor is there any need to deny many comings of the Lord in historical crises or in the death of his saints, or to deny his present enthronement and rule over the nations. The fact of the parousia does not change with the opinions as to whether the Apocalypse is a panorama of Church history to the end of time or a prophecy of events in the age of Nero. But *the* coming which the New Testament writers keep before us is the appearing of the great God and Saviour Jesus Christ in visible form to judge the world in righteousness. *That* coming is future, as the revelation of the man of sin is future, as the resurrection is future; for even if the Hymeneus-and-Philetus theory be granted, the "living" are not yet changed; and as the renovation of the visible universe is future, all of which events are to occur at his coming, a phenomenal appearance of the Lord Christ at the end of the world and of time is too clearly stated to be misunderstood. Why it should ever have been called in question is a pitiable mystery.

In connection with the parousia, Millenarianism enters with its inherited sensualisms, numbers, and symbols. Whether the golden age of Christianity shall come before the parousia or be inaugurated by it is a question which has not yet been settled. But Christian eschatology cannot carry over into its teachings the glowing poetry of Judaism as fact. It is not simply a question of interpretation. An affirmation of a millennium dependent on a parousia is an impeachment of Christianity as a regenerating power. If this world cannot be morally subdued except by the personal coming of Christ, Christianity as a world-saver is certainly a failure, and the Holy Ghost operating in and through the Church is unable to overcome the forces of evil. Christian eschatology will be rather slow in teaching such doctrine, and with eighteen centuries of Christian victories over all forces behind it it will not abandon hope in the ultimate triumph of the cross in every land, and the final sovereignty of the spirit of the Gospel over the heart and intellect of the nations. Christianity has nothing greater to accomplish than it has already achieved. The paganism of the future cannot be worse or stronger than the paganism of the past. There will never be another Greece, another Roman Empire whose imperial eagles shall guard the idolatrous fane. It was Christianity that shook the gods from Olympus; that without arms overcame all powers; that carried the truth even into Cæsar's household; that changed Roman law; put an end to the shows of the arena, founded charities, elevated woman, protected children, undermined slavery, established universities, civilized western Europe, transformed its numerous tribes, and produced the liberty, the peace, the moral consciousness and the grandeur of modern civilization in spite of the inherited tendencies derived from past ages to resist divine light and dwell in darkness.

Millenarianism is out of harmony with divine methods in human history. Whatever involves a constant miracle in the ethical development of the kingdom of God among men may be discarded as wanting in the divine element. The millennium which is to come will be the outgrowth of the labors of the Church of to-day and of yesterday, and in this practical view, which harmonizes with the teachings of our Lord himself, is the inspiration to toil in the vineyard.

Synchronous with the parousia is the resurrection. The fact that this sublime event is associated with the final coming of the Lord at the end of the world is proof irrefragable that it does not take place at death, that the spiritualistic theories of it are not true, and that it is a literal and realistic resurrection of the body. A spiritual body succeeds the animal body as the organ of the spirit. The spirit forms its own body. That body is the same body which is animated by the same spirit, for the elements of matter are the same, whether formed into a body in England or in Africa. Iron is iron, whether in England or in the Mountains of the Moon. Hence the same kind of sameness may be predicated between the body laid in the grave and the resurrection body as is asserted to exist between one's body at twenty and the body he has at forty or sixty, as to material constitution. The constituent elements may be the same, the quality wholly and absolutely different. The conflict in Scripture is not between matter and spirit, but between the animal and the spiritual. Christian eschatology, then, need have no warfare with physical science concerning the resurrection. The correlation of forces and the astounding results of biological investigations, imperfect even as they are, suggest harmony rather than conflict, notwithstanding the supercilious dogmatism of certain physicists. It is not contrary to law that the spirit should now penetrate gross matter and impress upon it the shadow of its moral and intellectual character, and it cannot be contrary to known law that this power should continue in the spirit by which, at the appointed time, it shall form for itself an organism expressive of itself.

The resurrection is both of the just and of the unjust. Synchronous with or immediately following it is the final judgment. The judgment is discriminating between the wicked and the good. But is not the resurrection itself, in that there lies in it a discrimination, a difference of quality and character among the participants, already in fact an act of judgment? Is it not a judgment *before* the judgment? Those who have put on the immortal body will not, we must grant, be in any danger of being condemned, and the difficulty lies in the apparent superfluity of further judgment. The question then is, and eschatology must examine it more closely than ever because of its relation to the doctrine of second probation, What is the

object of the judgment? The answer that it is for the testing of all men involves the difficulty above mentioned. If all who have died up to that time have entered upon their eternal destiny further judgment cannot be needed in their case. Many other points might be added did space allow, but all difficulties vanish if it is seen that the object of the judgment is the judging of all the millions then living and all the millions, dead or alive, who without fault of their own have not heard of the Christ. Those who die in the Lord shall not come into judgment. They are the retinue of the King; they sit judging the tribes of Israel. Those on earth believing in him when he comes will be caught up with the Lord: the judgment is on the ungodly. It is not only on what men are, but on what they have been, and on all that has entered into human thought and outward life as expressed in the world's history.

The consummation of the world begins at the same time as the resurrection and judgment. It is the end of time, the end of the world. Physical science teaches that the present universe can only issue in dissolution; that the forces of nature are running down; and that finally the whole machinery of the heavens will crumble into ruin. Revelation teaches that the heavens will pass away with a great noise. Science attributes the crash of the worlds to the exhaustion of force, revelation to the coming of the Son of God. Both are two explanations of the same fact. But there will be a new heavens and a new earth. The eternal ideal will be realized. Society is immortal. The old Eden is taken up in the new Jerusalem. The humanity which should survive enters upon everlasting blessedness and triumph. History has reached its goal; the voices of the nations, like the sounds of ocean, swell the anthems of praise. God dwells with man evermore; the night is gone, and sorrow and sighing shall flee away.

R. J. Cooke.

Art. II.—CHARLES HADDON SPURGEON.

A great man has fallen, a great heart has ceased to beat; but a masterful character, a divine force, a spiritual inspiration still remain to bless the world. It will be a long time before men feel that Charles Haddon Spurgeon is really dead. He projected himself into the life and work of the Church in such a high and helpful sense—the impetus he gave to the minds and hearts of Christian workers the world over was so powerful and all pervading—indeed, his whole life-work was of such an abiding, leavening character that his providential translation will not, outside of his immediate London congregation, be quickly realized by the world.

Mr. Spurgeon was born in June, 1834, and was, therefore, fifty-seven years of age when he died. Not a long life, truly, but in work accomplished and good done as full a life as this or any other century has seen. "How he made the atmosphere far and wide about him hum with his elemental activity!" From 1855, when he first appeared in London, and, spite of his youth and crudities, was soon styled a second Whitefield, down to his very last days, he succeeded in being if not the greatest yet the most popular preacher in the world; and this not by the force of a self-seeking will, or by an adroit use of sensational methods and means, but by sheer devotion to duty, enthusiasm in his work, and an industry which has become monumental.

As seen in his prime he was a rather short and somewhat corpulent man, with a full face, a slight beard worn full, a thick mass of black hair parted in the middle, with a low forehead, slightly projecting upper teeth, and small eyes deeply sunken, and at times scarcely seen by the listener. Not a handsome man, surely, and yet there was that in his frank, genial, sympathetic manner which drew one to him at once. This was especially true in private conversation, where he was the freest and most communicative of men.

The son of an Independent clergyman, Mr. Spurgeon grew up in a stimulating theological atmosphere, and was thoroughly grounded in the belief that the Christian ministry is the highest position, both in usefulness and honor, to which God ever called a man. As a boy, as well as a man, he was full of life,

passionate, impulsive, vehement, and always in a hurry to work out some important purpose. Though neither college nor university bred he secured a good working education, for a clergyman, even; and this, with the mental and moral qualities to which I have already referred, finally made him a scholar in the best sense of the word, and furnished him with an adequate equipment for his life work. In connection with his call to the ministry a remarkable incident occurred in his boyhood, which is well related by Mr. W. T. Stead: "When Mr. Spurgeon was ten years old Richard Knill, who is described in one of the lives of Spurgeon as 'late of Chester, now of New Jerusalem,' met Mr. Spurgeon at his father's house and delivered himself of a prophecy, which is only one among many incidents in Mr. Spurgeon's life that marked it out from that of ordinary mortals. After Richard Knill had preached in the old Puritan meetinghouse he prayed with young Spurgeon, and calling the family together he took him upon his knee and said: 'I do not know how it is, but I feel a solemn presentiment that this child will preach the Gospel to thousands, and God will bless him unto many souls. So sure am I of this that when you, my little man, preach in Rowland Hill's Chapel, as you will one day, I should like you to give out the hymn commencing,

> God moves in a mysterious way
> His wonders to perform.'

The prophecy was fulfilled to the letter. He preached, many years afterward, when the Tabernacle was being cleaned and repainted, in Surrey Chapel, and in fulfillment of the prediction he gave out the hymn which Richard Knill had suggested when he was a child of ten."

The account of Mr. Spurgeon's conversion gives the key to his almost unparalleled success as a preacher. Like many another quick-witted boy, when in his teens he began to indulge in theological doubts, and proudly proclaimed himself a free-thinker. But a tender conscience and the influence of good training brought about a healthy reaction, and he began to look earnestly for the way of salvation. Mr. Spurgeon himself has told the story of his success in a most characteristic manner:

> At last, one snowy day in December, in a Primitive Methodist chapel at Colchester, a preacher, pale as death and thin as a

skeleton, preached from the text, "Look unto me, and be ye saved." Just setting his eyes upon me, as if he knew me all by heart, he said, "Young man, you are in trouble." Well, I was, sure enough. Said he, "You will never get out of it unless you look to Christ." And then, lifting up his hands, he cried out, as only I think a Primitive Methodist could do, "Look, look, look! It is only look," said he. I at once saw the way of salvation. O how I did leap for joy at that moment! I know not what else he said; I did not take much notice of it, I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word, "Look!" what a charming word it seemed to me! O, I looked until I could almost have looked my eyes away; and in heaven I will look on still in my joy unutterable. I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach.

Studying, teaching, and now and then preaching, he passed the years until he was nearly twenty, when he accepted the call of the historic New Park Street Baptist Church in London to be their pastor. Presumptuous church! presumptuous youth! and yet time more than justified the call and proved it to be of God. The young pastor keenly felt his limitations and clearly saw the enormous difficulties in his way; but somehow his profound conviction that God had placed him there, and his already confirmed habit of leaning on the divine arm and looking for especial divine guidance in all things, gave him nerve and skill, which, with a sort of righteous audacity and the self-confidence of great faith, speedily made him master of the situation and an acknowledged power in the chief city of the world. Even proud and exclusive Churchmen, who began by sneering at the "Essex Bumpkin" and his vehement utterances, ended by submitting to his leadership and sounding his praises.

The quantity of Mr. Spurgeon's work was always remarkable, and the quality steadily improved, until at last more room was needed for the increasing number of hearers. First the chapel was enlarged; but it soon overflowed, when resort was had to the Royal Surrey Gardens Music Hall, the largest available audience room in London. Here literally all classes and conditions of men thronged to hear this pulpit prodigy, who persuaded and exhorted and thundered and lightened, shocking men of fastidious taste, committing many a sin against good

rhetoric, not to say good grammar, but all the time sticking to the Gospel and the book, and crying incessantly, "Look! look! look to Christ!" until thousands were converted and all London was ready to say, "This is a man sent from God, and he teaches as one having authority." The critics would criticise, and wiseacres would shake their heads and prophesy, but all were forced to admit that it was the greatest pulpit success the world had ever seen, and through the blessing of God and the consecrated life of the preacher the downfall never came. He stood without faltering or waning in power, or yielding his integrity, or losing a jot of his popularity for almost forty years. His career is a wonder of wonders, and has no parallel in modern times. Other men have been greater in almost any one given direction; but as an all-around preacher and bishop of a church Spurgeon has probably had no peer. Music Hall was soon outgrown, and the congregation resolved to rise up and build a church worthy the man and the winning manner of his message, and spacious enough to accommodate all who could regularly be gathered within the sound of one voice. The Metropolitan Tabernacle was finished in 1861, with a seating capacity for five thousand five hundred, and standing room for one thousand more, thus accommodating in all six thousand five hundred persons. Spurgeon filled it at once, and kept it full and running over for more than thirty years, preaching twice on Sunday, and for the greater part of the time on Wednesday night, to congregations composed of the learned and unlearned, people of rank and title, men of place and power, women of society and position, and plain everyday people with hard hands but tender hearts and quick minds, natives and foreigners, old and young, and all have understood his words and all have heard him gladly. In his youth, in the vigor and strength of his days, and when he came to the pulpit with tottering steps and leaning heavily upon his staff, it was ever the same; the multitudes hung upon his lips and joyfully yielded their hearts to Christ under the magic power of his plain but eloquent speech.

In his home life Mr. Spurgeon was a model. He lived in a generous manner, as became a man of his habits and position. One who has enjoyed the hearty hospitality of "Westwood House"—Mr. Spurgeon's semicountry home—with a stroll

about the pleasant grounds and a look at the horses and cows and dogs, with the master himself to point out the best views and expatiate upon the excellencies of his pets, will always remember the occasion with pleasure and pride. Mr. Spurgeon was a true lover of nature and a close student of her mystic lore, and loved best the country both for recreation and for work. He lived well but not extravagantly, and furnished his house for comfort rather than for show. He admired beautiful things and works of art, but detested anything like ostentatious display in such matters. But little time was given each day to recreation; that little, however, he spent in a hearty and even rollicking manner with his boys and his guests, entering with the zest of youth into the simplest of games, laughing and shouting with the liveliest of his companions.

While courteous to all who sought his presence he was the very soul of hospitality and good fellowship to those who came to him on invitation or especially accredited by his friends. In this he was a typical Englishman. It is to me a precious memory that when I first called upon Mr. Spurgeon, presenting letters of introduction from several missionaries in China and India who had been trained in his Pastors' College, and from thence sent out to the foreign field, he said, as he threw his arms about me in a vigorous embrace, "My brother, you are thrice welcome, for Christ's sake, for your own sake, and because you have so recently seen my boys." It happened to be an hour set apart for relaxation and rest, and I found him most delightfully human in his social qualities. He smoked his pipe with relish, and laughed and joked and opened up his exhaustless store of apt anecdotes to my heart's content. And when, according to his custom at that time, the wine was brought, he seemed surprised at first that I should decline the glass, but at once broke out with the laughing exclamation: "Why, here is another one of those Yankee teetotalers!" I am assured that there came a day when Mr. Spurgeon threw the entire weight of his precept and example upon the side of strict temperance; but on the occasion referred to he drank his glass of wine without apology, as one who enjoys and thanks God for a good thing.

Most of his work was done at "Westwood House." His library was large and fairly well selected. It was rich in poetry,

science, and even art, with a vast store of such biblical and theological books as were important in his work as expounder, by tongue and pen, of the sacred word. He loved his books; and his entire library was so arranged and his reading so carefully indexed that all his resources on any given subject were within a moment's reach. His large study served the purpose of editorial sanctum, business office, and pastor's general workshop. Here were his secretaries, bookkeepers, and other assistants, all working under his immediate eye. His talk about his various enterprises was extensively frank and entertaining, at the same time constantly revealing the high motives which actuated him in it all. He told me that he regularly prepared both of his Sabbath sermons on the preceding Saturday. He wrote out the heads and outlines of a discourse on a few sheets of paper, thoroughly digested his subject and his plan, and then trusted to the spur of the moment to express his thoughts, and even for many of his similes and illustrations. His sermons were taken down by a reporter as delivered, and were afterward thoroughly revised and improved before they were printed.

For many years Mr. Spurgeon was the acknowledged leader of the English Nonconformists. After his health began to fail, however, he gradually relinquished that position. Indeed, his ill-health and his ultra Calvinism conspired to draw him over at last to the ranks of conservatism. He became strangely narrow, and at times indulged in much croaking, mingled with vehement denunciations of those who were not of his thinking. In all this his excited but tired brain, for the time being, dominated his true, generous heart. But when he came to his last public utterances at Mentone, delivered to a small company on the last day of 1891 and the first day of 1892, he was himself once more. Nothing so tender and true and sweet and hopeful had ever before fallen from his lips. Abounding love to God and man was the burden of every sentence—a precious legacy of peace and good-will to men. Modestly speaking of himself and his illness, he said:

> I had no idea that Christian people, of every Church, would spontaneously and importunately plead for the prolonging of my life. I feel myself a debtor to all God's people on this earth. Each section of the Church seemed to vie with all the rest in

sending words of comfort to my wife and in presenting intercession to God on my behalf. If any one had prophesied, twenty years ago, that a Dissenting minister, and a very outspoken one, too, would be prayed for in many parish churches and in Westminster Abbey and St. Paul's Cathedral it would not have been believed; but it is so.

Nothing could be grander than the sight of Mr. Spurgeon's congregation eagerly receiving the word or rising to sing some good old hymn. The form of worship was eminently simple. There was no organ, not even a choir. The preacher announced the hymn and the tune, the latter invariably an old one familiar to everybody; the leader took his stand upon the high platform beside the preacher, the congregation arose, and everybody sang. And such fervent, whole-souled, majestic harmony has seldom been heard by mortal ears. It was enough to warm the coldest heart, and was well-nigh overwhelming to one who heard it for the first time. After the prayer came the sermon, which cannot be described, although some points may be given to assist the reader's comprehension of the man and his remarkable power. He spoke from an open platform on a level with the first gallery, and which projected somewhat toward the center of the building, and was so arranged that the speaker was entirely and immediately surrounded by his audience, and, as it were, brought face to face with every person. His manner was very simple, often that of a father talking to his children, and even in his sharpest denunciations and reproofs of sin he never lost his character of a loving teacher seeking, first of all, to win men to Christ. Although Mr. Spurgeon's claim to genius of a certain kind cannot be denied, still it was not a creative genius. He added nothing doctrinal or formative to either religion or ethics. He was no framer of creeds and dogmas. He found all these ready to his hand and put life into them, thereby making them a power in the world. He gave us the Gospel according to Spurgeon, but it was the Gospel pure and simple, to which he added nothing, and from which he subtracted not one jot or tittle. His was the genius of hard and constant toil, of earnestness, of aptness, of devotion to one idea and one work, of complete surrender to divine guidance, of divine love bent on saving men in one way or another.

It is no easy task to show the nature of Mr. Spurgeon's eloquence. To him the highest significance of speech was as an instrument for attracting men and saving their souls. His one object in preaching was to fix the attention, fasten the truth, and move men to moral and religious action. In studying his power as a preacher his marvelous voice first attracted attention. Its clearness, sweetness, and flexibility were unsurpassed. At times it would ring out like a silver trumpet; and again its soft, persuasive, and pathetic tones would melt the soul and move the will. It filled the great Tabernacle with ease, and on several occasions he succeeded in reaching the ears of twelve thousand people, seemingly without any great effort. Whether the pitch was high or low the smoothness, the richness, the moving quality were ever the same. My opinion is that his power of voice was a choice gift of nature, and owed little to art, although his long experience no doubt taught him many things as to its proper management. He also excelled in command of language. In quiet moments, as well as in times of the greatest excitement, the flow of speech was full and constant. No breaks, no long pauses, never any hesitancy. In this respect he was unlike any other Englishman I ever heard except Gladstone and Punshon. His English was plain, simple, apt, copious, and exact, suited to every shade of his thought. In short, it was the Saxon-English of the Bible and Shakespeare. Except perhaps in the very earliest years of his career he never indulged in extravagance or sensationalism. At the first hearing he sometimes impressed one as over self-confident; but a more complete acquaintance with him and his preaching revealed the fact that his was the self-confidence of a man who believed himself especially inspired to utter a message of divine truth in an authoritative manner, with a fixed determination to bring men to the right way of thinking; and in all this he was sustained by the divine presence and approval. He believed every word of the Bible just as he found it, and urged its absolute authority without compromise or apology. His system of doctrine was backed up by his inmost convictions. He was master of it. It was a plain system, easy to comprehend; and, in one sense, it was narrow, much narrower sometimes than his practice. He was a Calvinist of the Calvinists. He believed in election and predestination in the old-fashioned sense; he did

not believe in the freedom of the human will, and he did believe in the doctrine of reprobation; but, somehow, he was able, at least to his own satisfaction, to reconcile all this with man's responsibility, with prayer, with the supernatural in religion, and with the immediate and fatherly love of God to man, and man's unfailing love to his fellows. He was unsparing in his condemnation of close communion, and he often invited ministers of other denominations to assist at his monthly communion service. Twice I saw over three thousand persons partake of the elements in the great Tabernacle. Tickets were issued on certain conditions of faithfulness to the members, very much after the manner of the love-feast tickets of old-fashioned Methodism, and these could also be secured by strangers on proper application to the elders of the church. As the most distinguished Baptist preacher in the world his example in this respect had very much to do with the change of sentiment which is so rapidly going on among the Baptists of this country. When I asked him why he had never visited America, he replied:

> I dare not leave my sentry box here for so long and hazardous an expedition; besides that, I fear my practice of open communion would offend many of my Baptist brethren in your country. In this I should inevitably, in speech and practice, be arrayed upon the side of the minority, to the grief, not to say disgust, of the majority.

In this particular the Baptists of America expurgated his printed sermons, but they could not have expurgated Spurgeon.

He was intolerant of all ecclesiasticism, and I am told carried his Puritanism to such an extent that he was never ordained, and therefore was but a lay preacher in the technical sense. At any rate, some years ago he publicly thanked God that "no mitered bishops had ever laid their empty hands on his empty head"—a characteristic utterance, surely, and yet he had many warm friends among the bishops and clergy of the Establishment. His heart was warm, although his tongue was sometimes rough, and his vehement nature often made him prejudiced and hasty in his judgments. Those who became acquainted with the man learned to condone this offense, and to let him have his say without any prejudice to their affection.

His famous attack upon the Church of England for her teaching on the subject of "baptismal regeneration" seemed likely, at the time, to destroy both the sale of his books and his popularity as a preacher among Churchmen. Nevertheless, he deliberately struck the first blow and followed it up with such a storm of sermons, pamphlets, and editorials, in reply to the ready champions of the Establishment, as filled all England and America with the noise and smoke of the conflict. His attack upon the system of American slavery resulted in a loss, for a time, of three thousand dollars per annum through the falling off in the sale of his books in this country. Still he continued to thunder against "the sum of all villainies" until its final downfall. He hated Romanism and he hated the theater, and he never failed to hit them stinging blows whenever opportunity presented, and that without the slightest concern as to the consequences to himself.

Like nearly all great orators, Mr. Spurgeon possessed a strong sense of humor; and quaint sayings, pregnant similes, and racy anecdotes abound in all his productions. At one time he had been, in preaching, condemning the practice of cherishing sorrow, "nursing and fondling it," when at last he broke out with, "Why, bless you, if you have a bitter *pill* to take *swallow* your pill; gulp it down; *don't chew it.*"

Mr. Spurgeon had a sublime faith in the power of prayer. In the public congregation he prayed as one who not only feels his own wants but carries upon his heart the wants of his people. He talked and argued and pleaded with God as with a familiar friend. He prayed like one who really expected an answer then and there. He brought the congregation at once into close sympathy with himself, and then seemed to lead every willing heart to the throne. He prayed a great deal. At one service I attended he prayed briefly three times before the sermon. Despite his Calvinism, his deep experience forced him, especially in his prayers, to the expression of the purest Wesleyanism. One Sabbath morning he burst out with the exclamation, "Lord, thou hast saved us, *and we know it every day.*" In his prayers he very frequently made the most feeling and loving reference to America and the American Churches. He evidently believed that the Almighty had some influence in the public affairs of the nation, for in one of his prayers

above referred to he not only prayed earnestly for the rulers of the land, but also prayed that Parliament might be permitted "*to do as little hurt as possible.*" His life was crowded full of remarkable answers to prayer, many of which were of the most startling character, amounting really to miracles in the true Christian sense. In consultation with a friend on this subject he said:

> Look at my Orphanage. To keep it going entails an annual expenditure of about ten thousand pounds. Only one thousand four hundred pounds are provided for by endowment. The remaining eight thousand pounds come to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for the cash and he sends it, without my advertising or writing begging letters or canvassing in any way. In every direction I am constantly witnessing the most unmistakable instances of answers to prayer. My whole life is made up of them. I should be the most irrational creature in the world if I should entertain the slightest doubt upon the subject. The God that answers by orphanages, let him be God.

The tenacity of his belief in the strict Calvinistic theology suffered him to brook no departure from it in his brethren without a vehement protest. And yet men would do their own thinking in spite of Mr. Spurgeon, and further and further his Baptist coadjutors drifted from what he held to be the only true basis of religious faith and fellowship. In an agony of soul he declared to all the world that his brethren were on the downgrade, and he began to talk of what he regarded as the apostasy of English Christianity. At last, in strictest loyalty to his own sense of responsibility and duty, he withdrew from the Baptist Union of Great Britain. It was a sad mistake, putting him really in a wrong light before the world, and yet with his peculiar make-up it was inevitable. To him theology was not a progressive science, and he never abandoned or even modified a single tenet of his system from the beginning to the end of his career. In the controversy referred to he was conscientious, and consistent with his creed and his character. He was quickly left behind and alone. But the weight of his theology could not crush out his love, or in the least degree abate his earnestness in saving men. The people flocked to hear him just the same, although many of them were now obliged to take what they considered the bitter in order to get the sweet.

Their heads often refused submission, but their hearts were still led captive at his will.

The thinker and writer in Mr. Spurgeon kept even pace with the preacher. His printed sermons will not, from a literary standpoint, for a moment bear comparison with those of Liddon or Beecher or Phillips Brooks, and yet in readableness and effectiveness they surpass all these as sermons. As an author his product was enormous. For nearly forty years he published a volume annually of his sermons, and the sales often reached a hundred thousand copies, besides a much larger number of single sermons in pamphlet form. His sermons and other writings were translated and largely circulated in almost every country of the world. A complete list of his publications would require more than a full page of this magazine. *The Treasury of David*, in seven volumes, is his greatest work; his *John Plowman's Talks* is the most popular, for one hundred and ten thousand copies were sold within three years of its publication, and three hundred and seventy thousand copies have been sold up to date. His books are literally packed full of pithy sayings and expressions, all with a practical direction, and yet many of them gems of thought and facile composition. With these, as with almost everything he gave to the world, the tendency was not only to make men think worthily for the time being, but to act worthily, and that continually. He baited his hook with surpassing skill; he cast it forth with an adroitness born of faith and prayer; and he caught men. In 1877 the membership of his London church was five thousand one hundred and fifty-two, while during his ministry he received more than thirteen thousand persons into his church. But he was larger than London. He preached to the world, and the saved through his direct instrumentality will no doubt be finally numbered by the hundreds of thousands. He was notably a teacher of preachers, and so multiplied his effectiveness indefinitely.

So far as his London work was concerned Mr. Spurgeon was also a great organizer. A visit with him to his Pastors' College, where over one thousand young men have been trained for the ministry at home and abroad, or to his Orphanage, accommodating two hundred and fifty boys and as many girls, revealed to one a new and noble side to his nature, and aroused fresh won-

der at the broadness of his powers. At the Orphanage, especially, his generous, manly heart found full play, to the constant delight of himself and others. He established a large refuge and a colporteur association, with seventy agents, in different parts of England. A book fund, originated by Mrs. Spurgeon, supplied during the first ten years of its existence over one hundred and fifteen thousand volumes to poor ministers of all denominations. He also established several almshouses and a flourishing missionary society for work in North Africa. To all these institutions he gave his personal supervision. It is said that his church maintained thirty-six chapels in different parts of London.

Mr. Spurgeon was open-handed in the use of money. His charity in this respect was munificent and out of all proportion to his means. He earned large sums of money, but laid by only a competency. On different anniversaries his admirers gave him many thousands of pounds, but in every instance every pound finally went to Christian organizations. He desired money that he might spend it for others; but the spirit of mere money-making he thoroughly despised. He was offered a thousand dollars a night in gold to lecture in America. He said:

> I know nothing about lecturing; I can only preach, and if I went to America to preach I would not take money for it.

He knew the value of money, and while generous to a fault with his own was extremely prudent and exact in his use of all trust funds. Hundreds of thousands of pounds passed through his hands, for which he was able and willing at any moment to give an account even to the last shilling. Everybody trusted him, and nobody's confidence was ever betrayed even in the slightest degree. Said one good man of his church to me:

> I am grateful, beyond all power of expression, to Almighty God that no stain or shadow of any kind has ever fallen upon the character of our Mr. Spurgeon.

All the institutions under his oversight were models of business order.

The impression made by Mr. Spurgeon upon this generation was so widespread and so various that no complete estimate of it is possible. The results of his vast work abide as a rich

legacy to the Church of Christ. Even his conservatism was, in the main, a blessing to the world, tempered as it was with his faith and love. His self-abnegation in planning and working was Christlike. God has taken him to the activities and joys of a higher, holier sphere, but his memory will be forever precious here on the earth. Of him it may be said in the fullest and most truthful sense: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The closing words of his last sermon were:

My time is ended, although I have much more to say. I can only pray the Lord to give you to believe in him. If I should never again have the pleasure of speaking for my Lord upon the face of this earth I should like to deliver, as my last confession of faith, this testimony: that nothing but faith can save this nineteenth century; nothing but faith can save England; nothing but faith can save the present unbelieving Church; nothing but firm faith in the grand old doctrines of grace and in the everliving and unchanging God can bring back to the Church again a full tide of prosperity, and make her to be the deliverer of the nations for Christ; nothing but faith in the Lord Jesus can save you or me. The Lord give you, my brothers, to believe to the utmost degree for his name's sake! Amen.

Ross C. Houghton

Art. III.—REGENERATION AS A FORCE IN REFORM MOVEMENTS—SECOND PAPER.

In adverse comment on a former article in the *Review* but one point worthy of attention has come to our notice, the prevailing sneer at the communism of the primitive Church. It is exceeding strange that the men who were with Jesus and were instructed by him should, in the very hour of the baptism of the Holy Spirit on the day of Pentecost, make such a blunder as they are charged with in ordinary allusions to that topic. In proof that this feature of the early Christian organization was not a mere brief and disastrous experiment we have space but for one quotation. Waddington quotes, in his *Church History*, from a letter written by Lucian at a date probably not earlier than A. D. 250, in which he says:

> Their first lawgiver has taught them (the Christians) that they are all brethren. . . . They despise, therefore, all earthly possessions, and look upon them as common.

Here we have evidence that for more than two hundred years after the crucifixion the social features of the apostolic Church remained unchanged.

We repeat that if the entire population of the country should be "converted," or "regenerated," in an hour, it would not result in a single reform in the industrial or social world. The question now is, Can that position be maintained?

True reform in every department of society must begin with the abolition of unrighteousness (that which is not right) and the recognition of strict and impartial justice in all relations between man and man. The natural heart craves ease, possessions, and power, and seeks the easiest and speediest means of attaining them, and without regard to the rights of others. This is covetousness. Covetousness operates along distinctly marked lines; it takes possession, by force of arms, by strength of custom, and by power of legislation, of that which rightfully belongs to others. The outcome is the division of mankind into two classes, the robbers and the despoiled.

The agencies employed by covetousness to enrich the few at the expense of the many lie open to the view of every thinker. All of the material bounty which God provides for the race

exists in the land. Nature is the storehouse in which all wealth is deposited. If a few men, or a class of men, can obtain possession of the storehouse they have their fellows at their mercy, and may compel them to toil in precisely the same manner in which the sons of Israel worked for the Egyptians. Granting that the few, or the class, have the right to hold the land in private ownership, it follows that they have the right to demand and collect such rents, or tribute for the right to live, as they may demand, or as the sufferings of humanity will induce them to yield. When, as in our day, seven tenths of the population are landless, and cannot go to the storehouse of nature to earn subsistence, unless with the consent of the self-constituted owners of the storehouse, the competition of the unemployed will reduce wages to the starvation point.

Again, the money of the country is a creation of the law. Its power for good or evil is in its legal-tender functions. The law is absolute that all debts and taxes must be paid in lawful money. As a consequence business cannot be done without the agency of money. But money is limited in its volume, it goes into the possession of the few, and its possessors levy a tribute for use (interest), which is always as heavy as industry can bear. Hence, under the law of demand and of competition, the profits of business, in the end, find their way into the pockets of the land owner and the money owner. A fair illustration of our monetary system would be that government should decree that only certain kinds of envelopes should be a legal tender in the transaction of business; that only one third the number of envelopes necessary to meet the requirements of the people should be issued; and that the owners of this circulating medium should have the right to exact for the use of it all the tribute the people would consent to pay.

In the third place, there are legal methods of making gain which are unjust. A man who possesses only muscle cannot compete against a man or corporation backed by millions. Every opportunity for money-making, whether by legitimate operations of trade, by the possession of means, or by speculation, is taken up by the capitalist; and the end of labor is to enrich not itself but the employer, the company, the corporation. But this is of trifling importance as compared with graver evils; capital influences legislation, courts, the professions, and

the press to work in its interests. Tariff laws, railway franchises, charters, and statutory enactments all operate for the benefit of special classes, and create a wealth-aristocracy, with its base resting on the shoulders of the laboring class, which produces all wealth.

Now, it so happens that the strongest impulse of human nature is the love of right-doing, fair play, justice. It is more powerful than loyalty to institutions or love of religious systems. In these days the ordinary man is intelligent; when he feels that he is imposed upon he seeks for the cause and source of the imposition; having discovered the cause he revolts against it; and in the knowledge of the rightness of his cause he repudiates every institution, even to the Church, which justifies his opponent. The Church is the exponent of morals, and when its influence is weakened or dissipated the masses of the people will indulge their appetencies; and even the heroic-spirited prohibitionist will find his way effectually blocked.

It happens, further, that the three agencies of covetousness and injustice which I have named are the three leading questions of reform before the people. England must settle the question of land monopoly before she can touch another great issue. In the United States the money question is being forced to the front (the issue of money by government directly to the people), and even now a great party is forming on that principle. In all civilized lands the attempt is being made to prevent legislation for the benefit of favored classes, and to undo the wrong already accomplished in this direction.

Now, I assert that with these unjust economic principles in operation, and sustained as they are by the Church, if every individual in the country should be converted, regenerated, in one hour, this wholesale conversion of the people would not result in a single reform in the industrial world. And why? As land monopoly, money monopoly, and (economic) unjust gain are supported by the teachings of the Church and the opinions of believers, the conversion of the people would not change existing industrial and commercial principles and methods. If it had any permanent effect it would be to crystallize into unalterable law and custom the very evils against which humanity is in rebellion, and for the reason that the beneficiaries under the system, believing in their methods, would

refuse to change them. All the difference would be that we would have millionaire Christians and Christian paupers. The monopolists of land and money, transportation, etc., would continue to gather in the results of the labor of the millions above the line of subsistence. Baptizing present business methods in the name of the Holy Trinity would not remove their objectionable features or deaden the sensibilities of the plundered masses. We would have stylish churches and mission chapels, distinguished preachers for the uptown districts and Bible readers for the tenement streets. We would have a religion, but a religion without true brotherhood or justice—the Church of to-day enlarged in its membership by the sum total of the population.

But such a Church could not long exist. It would be rent with schism, torn into factions, and disowned by the men in whose souls love of justice is supreme. The same conditions would result which mark the decay of religious institutions in the past; from religion to infidelity, from morality to vice, the masses would decline.

But would not the people, if regenerated, do away with the evils complained of? Not if such regeneration were under present methods, is the unhesitating answer. What promise have we that the man of to-morrow will be better than the man of to-day, unless his education be different? The men who are in ascendency in influence in the Church to-day are the men who have the money to sustain her institutions—land-grabbers, usurers, speculators, the beneficiaries of methods by which (economic) unjust gain is exacted from the people. The regenerated masses of to-morrow would not be any better than the regenerated class of to-day, from the fact that men who are converted do not seek a change in industrial conditions, but resist it.

But what has the Church to do with these questions? It is a fair inquiry. It is, in fact, an assertion that the Church is an agency for saving souls so far as the next world is concerned, but that it has nothing to do with present righteousness; that a regenerated, godlike man may profit by all legal methods of exaction; that covetousness and theft are Christian graces; that the Church has no interest in the present social welfare of humanity. If regenerated men, as individuals and in the aggre-

gate, have no part in reform movements, to whom shall the world look for deliverance?

Men look to the Church to lead in the great reforms that are attracting universal attention, and they have a right so to do.* The Bible is clear and explicit on the subject. God's first law (enforced by the apostles) is that all men shall in the sweat of the face eat bread. That is, every man must produce by some fair means, or return to his fellows a full equivalent for that portion of the world's wealth which he possesses and enjoys. The commandment against theft prohibits the gain of any thing by secret, unfair, or unjust means. The commandment against covetousness prohibits such a desire for that which rightfully belongs to another as would be a solicitation to secure it without giving full value therefor. The Mosaic code was, in part, an amplification of these laws. It recognized the fact that God's provision for the support of his children is in the land; hence it was divided so that every Israelite should have possession of his equitable share of the soil; and provision was made that the inheritance could not by any means be diverted from the possession of the original holder or his descendants. On the sabbatical year all debts were released, and on the year of jubilee all alienated lands returned to their original possessors.

The power of a monopolized circulating medium to distress and impoverish a people was recognized and prohibited. The taking of interest was forbidden, and branded as one of the most heinous sins against God.†

Unjust gain, by any means whatsoever—all unkind use of power, all unfairness, all stealth and indirection, all withholding from a person that which was rightfully his—was strictly prohibited. This was the burden of the law and the prophets. Isaiah,

*I hope that the opposition will study the Bible carefully before saying unkind things.

† The Rev. J. M. Buckley, D.D., as quoted in the *Chautauqua Assembly Herald*, August 13, 1891, says: "When the Bible was translated 'interest' and 'usury' meant the same thing. The Jews were not allowed to take a solitary copper either of interest or usury. All interest of whatever amount was prohibited among the Jews." *The Pulpit Commentary* (Exod. xxii, 25) says: "In Scripture usury means simply interest;" and again (Isa. xxv, 4), "By 'usury' is meant, not exorbitant interest, but interest simply, of whatever amount." See Whedon on Prov. xxviii, 8.

in the first chapter of his book, condemns a splendid and loyal observance of the ceremonial law while the participants profited by injustice. One of the greatest sins in his sight, and denounced in his first woe, is monopoly of the land. The prophet Ezekiel classes money monopoly and the taking of interest with adultery and other capital crimes. In the record of the events in connection with Naboth's vineyard we have "The law and the prophets;" but more clearly still in the fifth chapter of Nehemiah, where the favored classes were compelled to restore to the people their rights in the land and the money of the community.

Jesus came to establish the kingdom of God among men—a brotherhood to be governed by the direct rule of God. He explained to the Jews the Old Testament Scriptures; and he declared that he did not come to throw down the law and the prophets. On the contrary he came to fulfill them. It is taught that he came to die, and that the social teachings of the old covenant are of no binding effect in our day. A like manner of reasoning would be: He came to fulfill all righteousness; hence the laws of righteousness are of no binding effect in our time. He was talking to men who understood the social laws of the Old Testament, and they understood that he came to establish them in their spirit. He forbade laying up treasures in this life, and commanded that men should lend without hope of receiving again. Before the Sermon on the Mount he preached in Nazareth a sermon in which he affirmed the social principles of the jubilee, and for his plain speaking he was mobbed. Because he drove the traffickers and money-changers out of the temple the priesthood hounded him to Calvary. The apostles re-preached the Sermon on the Mount as the constitution of the kingdom of God.

After the Holy Spirit had descended on the day of Pentecost the believers gathered together, and the Church was organized. They were living under an absolute monarchy, and could not hope to influence or change legislation. But they had the social requirements of the law and the prophets—what should they do? They could not sanction or profit by monopolistic methods of gain; exact tribute for access to the bounties of God in nature, or extort interest for the use of money; and so they sold their landed possessions and put their money into a

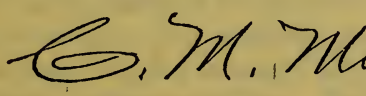
fund for the benefit of all who were in need. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus." And this condition of things continued for at least two full centuries after the tragedy on Calvary. It was only when the world-spirit took possession of the Church, and when covetousness led men to sneer at the communism of the early brotherhood, that the gloom of the Dark Ages settled upon humanity.

Our social system is different from any system which obtained among men who were governed by the will of God, and it is contrary both in spirit and practice to the teachings of the Bible. No matter whether the principles and methods be understood or not, facts demonstrate that the body of law and custom to-day favors the few at the expense of the many. We look upon the laws of God which require exact justice for all, which aim after brotherhood and universal prosperity, and because they are strange to us, because their adoption would bring loss to some, we pronounce them impractical and visionary. In fact, we see that not only the requirements of God's word are rejected by regenerated men, but such thinkers as Tolstoi and Bellamy, who, no matter what their theories may be, draw their inspiration from the Bible, are hooted out of Christian society!

I know there are grave problems involved. I know that it is difficult to see how the social teachings of God's word can be put in practice in our day. The difficulties are not insuperable. There are men living who can tell how it may be done. But there is another side to this matter. It is not impossible to do right. Every man can refuse to profit by that which is evil; if he has more land than he needs for his own use he can let his poor neighbor use the surplus; the man who has more money than he needs can lend to his necessitous neighbor without interest; the individual who is receiving gain from a business that makes use of unjust methods can withdraw from that business. Every believer in Jesus Christ may become a teacher of right-doing, and be a light in the world, even though his discipleship involve a life of poverty and suf-

fering. Every citizen of the United States is a factor in government, and as such is in duty bound to strive for the enactment of just and righteous laws. And the Church can teach from her pulpits the truths insisted upon by the prophets, Jesus, and the apostles, even though every land-grabber, usurer, and beneficiary of unfair and unjust methods flee from her communion. There is no insuperable obstacle in the way of right-doing, providing a man wants to do right.

To return for a moment to our original proposition. Our social system is firmly grounded, is clearly defined, and is supported by the force of law and custom. The people, by tradition, by education, by custom, by legislation, have been led to look upon it as just and right, and, maybe, the only possible system to be devised. But under the principles which govern society, wrongdoing, injustice, oppression, covetousness, vice, and immorality are increasing instead of decreasing. More than ever there is appeal to law and force to keep the people in subjection to the system. Efforts toward reform have proven abortive, and the Church is becoming more of a fashionable organization than a living power for righteousness. Every reform movement along the lines above indicated is opposed by the Church. Reform, to be permanent, must lay the ax at the root of the tree—must aid in enforcing justice and natural rights. The Church antagonizes the doctrine of natural rights because it conflicts with the doctrine of vested rights; and, as a consequence, if every individual in the United States should be "regenerated" in an hour, this wholesale conversion of the community—under present methods—would not result in a single reform in the industrial or social world.



Art. IV.—ORIGIN AND RELIGIOUS CONTENTS OF THE PSALTER.*

This large volume (8vo, pp. xxxviii, 517) from the pen of Dr. Cheyne is unique. There is nothing like it in the English language. It therefore deserves attention. The eight lectures therein contained were first delivered as Bampton Lectures in 1889. The fact that nearly two years elapsed before they appeared in printed form shows that the author regarded their editing, with copious notes, appendices, and indices, as a matter of prime importance, though we are assured that no essential changes have been made (p. xxix). These lectures, brimful of varied learning, show wonderful scholarship and rare familiarity with literature, both ancient and modern, especially with exegetical and critical works upon Old Testament topics. The book is a difficult one to read. There is a diffuseness and lack of perspicuity in parts of it which are inexcusable. There are too many opinions accompanied with long quotations from various theological works; and the multifarious reading of the preacher makes it difficult to form a clear idea of the exact nature of his conclusions. The book can never become popular, nor a standard work on the origin of the Psalter; it is too intricate, wordy, and vague for this. The author neither expects nor desires to make at once a large number of converts to his theories (p. x).

In spite of Professor Cheyne's plea for fair play and toleration the tone of the book is often bigoted and dictatorial. It aims to be revolutionary. The learned author follows no guide, acknowledges no leader, listens to the voice of no mentor who might advise or warn him. He is solitary and alone; an intrepid explorer sailing "up the stream of song;" a hardy pioneer traveling through unknown regions. He has left the ordinary, well-beaten path, the good old way familiar to the masses throughout the centuries; nay, more, he has even outrun the most advanced Dutch and German historical critics. He feels

* *The Origin and Religious Contents of the Psalter, in the Light of Old Testament Criticism.* With an Introduction and Appendices. By Thomas Kelly Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture, and Canon of Rochester. New York: Thomas Whittaker. 1892.

this, and would have all the world know it too; for, in a letter to the *Athenæum*, August 15, 1891, he complains of the injustice done him by a reviewer who claimed that results such as those expressed in this volume had been practically a settled matter in the Dutch and German schools of biblical criticism. He says:

> No comprehensive and systematic treatment of the Psalms has yet been published in either Holland or Germany. I feel that your reviewer has—no doubt unintentionally—done me an injustice in suggesting that I am only presenting views which have been long ago arrived at by others.

He then adds that these advanced views have been persistently opposed by the majority of foreign scholars. Though he professes to make "the voyage up the stream of song" according to strict scientific principles, we must confess that to us he seems to have neither compass nor star to guide his course. On this voyage, as on other voyages, he is fully conscious of his loneliness and of the inability of his brethren to keep up with him, for he speaks of brethren left behind and of the difficult experience he had to pass through in order to gain or regain their sympathy (p. xiii). He frankly confesses a change of front, and that there is a noteworthy difference between his two works, *The Prophecies of Isaiah* and these lectures on the Psalter published ten years later. He states the case very fully, but we shall quote only one sentence:

> That extreme self-suppression which marks the former work throughout, and that willingness to concede to traditions all that could with any plausibility be conceded, it would be scarcely proper to exhibit in the altered circumstances of the Church (p. xv).

In 1880 he saw too much with the eyes of his expected readers; in 1890 he saw entirely with his own eyes. Time of compromise has passed; we must no longer put a piece of new cloth upon an old garment (p. 4). He hails with delight the increased numbers who accept the plurality of authorship of the Book of Isaiah. While gratefully acknowledging his obligations to Germany he nevertheless thinks himself deserving of a better title than that of "Germanizer" (p. 1). The author, formerly a disciple of Schleiermacher and Ewald, has passed beyond these to the schools of Graf and Kuenen (p. xvi). If his progress during the next decade should be any way commensu-

rate with that of the last ten years the most advanced historical or destructive critics of Germany and other lands will have to meekly follow the Bampton lecturer of 1889. He refers with pleasure to the few congenial souls among the English-speaking people, such as W. Robertson Smith, Driver, Davidson, and Briggs (p. xviii). He tells us that he has proved by personal experience that faith and free historical criticism of the Bible can be reconciled thoroughly, and that a work can be at once uncompromisingly critical and evangelical (p. xxiii). There is a pathos in the following:

> To me, at any rate, the exercise of the critical faculty and of the historic imagination has been as truly a religious work as joining in the worship of the sanctuary (p. xxxiv).

Again:

> There is another priesthood not less of divine appointment than that of the Church—the priesthood of study and of teaching.

All lovers of truth will agree with the Oriel professor in one thing, at least, when he says, "Preconceived theological notions ought to be rigorously excluded from exegesis;" and with him every good man will long for the glorious time when all will break away from untenable traditions. Yea, we all believe and heartily indorse his sentiment as expressed in the following:

> The formularies should be interpreted by the Scriptures, and not the Scriptures by some current view of the formularies, and a true Evangelical begins not with the Prayer Book and Articles, but with the Holy Scriptures (p. xxvii).

The object of the book, which "is primarily historical, but also in a very real sense apologetic," is to show the very late origin of the Psalms. It is said:

> The Psalter is really a monument of the best religious ideas of the great post-exile Jewish Church. . . . From Jeremiah onward there has been a continuous development, through the cooperation of some of the noblest non-Jewish races and the unerring guidance of the adorable Spirit of truth, in the direction which leads to Christ (p. 425).

The learned author endeavors to prove that the Psalter has not a single psalm from the pen of David; that, with one possible exception (Psalm xviii), the entire collection is post-exilic, and that the earliest possible date for this, the earliest of all the

psalms, is between 621 and 608 B. C. (p. 206). And he assures us that he will "not complain if some prefer to regard even Psalm xviii as an imaginative work of the exile," for, as to this early date, he adds, "I accept it not without much hesitation." We are, however, told that it is barely possible that, "considering how fond the psalmists are of quotations, they may have preserved phrases or even whole verses of Davidic hymns," which are imbedded here and there throughout the Psalter. The editors may have combined old Davidic with new material; for "great as is the variety of style among the psalmists, there is one characteristic which is common to all—a self-abnegation which delights, wherever possible, to adopt the ideas and phraseology of predecessors" (p. 463). Though Psalm xviii is reproduced almost verbatim in 2 Sam. xxii, and though the author of Samuel says that "David spake unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul," yet Professor Cheyne positively informs us that "the poem was only conjecturally ascribed to the idealized David not long before the exile," just as Psalm lxxii was assigned by a still later student to the idealized Solomon" (p. 193). Further on he adds:

> To the age of Hezekiah or (better) Josiah a critic may soberly refer this beautiful though difficult poem, as well as the prophecy dramatically put into the mouth of Nathan (p. 212).

The author suggests many reasons why David and other pre-exilic writers could not have written such poems as are found in the Psalter. I shall quote only a few such, as:

> It may be questioned whether either David (who was not a church leader like Zoroaster) or even Isaiah could have dreamed of church hymns such as those contained in the Psalms (p. 192).

Again:

> Pre-Jeremian such highly spiritual hymns obviously cannot be (p. 99). The Jewish Church in Isaiah's time was far too germinal to have sung these expressions of daring monotheism (p. 164).

Speaking of the second part of Psalm xix, he assures us that "Davidic indeed it cannot be. Fancy the worldly-minded, even though religious, David inditing a hymn of praise of a rich and varied handbook of spiritual religion" (p. 237). Besides, we are assured that "David's posthumous fame rested chiefly upon his

secular poetry (Amos vi, 5) (p. 192); and again, that we have "only two indubitably Davidic compositions,* both of a non-religious character" (2 Sam. i, 19–27; and 2 Sam. iii, 33, 34). To be sure David may have written some sacred poetry; but "as critics we cannot consistently suppose that the religious songs of David (if there were any) were as much above the spiritual capacities of the people as the psalms which, I will not say the later Jews, but which Ewald or Hitzig or Delitzsch would assign him" (p. 192).

Notwithstanding the learned author's ingenuity David is a real stumbling-block, a genuine Mississippi snag in the way of our intrepid navigator up the stream of song. For on page 194 we read this wonderful statement:

> Indeed, I feel bound to assume the existence of a David (using the name in a symbolic sense) subsequently to the poet-king, . . . who left a deeper impress than the historical David not only upon Amos, but after Amos upon the authors of the earliest extant psalms. The grand fault of the elder orthodoxy is that it identifies these two Davids.

The majority of orthodox believers have never heard of David the second, who, as far as American readers are concerned, is a mythical product of Professor Cheyne's imagination. The author has also much to say of poets and psalm-writers who "endeavored to think themselves back into the soul of David" (p. 207). "Into the soul of David," mind you, "that worldly-minded David," a man who probably "could not have dreamed of church hymns such as those contained in the Psalter!" The author of Psalm xviii "thinks himself into the soul of David" (p. 70). Psalm xc "was assigned to Moses (as the one hundred and tenth was to David), partly as a mark of distinction and to insure for it the respect of future generations" (p. 75).

It is remarkable what clearness of vision Professor Cheyne

*It is very interesting to compare Professor Cheyne's views with those of the same school as himself. Professor W. Robertson Smith says: "The Psalter as we have it unquestionably contains psalms of the exile and the new Jerusalem. It is also generally admitted to contain psalms of the period of David."—*Old Testament in the Jewish Church*, p. 176. Even Professor Driver admits, though cognizant of Cheyne's claims, that "it is not clear that none of the psalms are of David's composition."—*Introduction to the Literature of the Old Testament*, p. 358. Professor Briggs, though regarding this volume as the best book of 1892, yet says "that most scholars now recognize that there are Davidic psalms."—*North American Review, January*, 1892.

possesses, and how definitely he can fix the date of certain psalms! Psalm xviii must have been written between 621 and 608 B. C. (p. 206). That borders upon the slippery edge of the precipice, for on page 228 we are assured that the year 607 B. C. "was the worst possible time for the composition of church hymns." But for definiteness that is definite, though without one iota of evidence, either ancient or modern, except that of a purely subjective character evolved from the author's fertile imagination, I refer the reader to his remarks on the one hundred and forty-ninth psalm, which "expresses the national rejoicing, not at the return from Babylon, but at the victories of Judas Maccabeus, more especially his last victory over *Nicanor at Adasa, in March*, 161" (p. 48). It would be easy to fill page after page of the *Review* with such bold though groundless assertions, but let these suffice as specimens. There is a recklessness about them which is bound not only to disgust every conservative reader, but also to check every liberal conservative and to dampen the ardor of the most advanced destructive critics.

The author insists upon two points: 1. there are no Davidic psalms—no, not one; 2. the Psalter, as a whole, is post-exilic (p. xxxi). There is apparent effort at a chronological classification of the Psalms, but whoever will attempt to reduce them to a tabulated form will, like myself, find himself in the wilderness. The very year and month when some of the psalms were written are given, but more often we have a vagueness and generality of statement which baffles every endeavor at classification. The author contradicts himself in more than one place. On page 99 we read that Psalms lxi and lxiii may well be Maccabean. They are also in the list on page 455. But in Note [ee], page 134, he says: "Psalm lxiii is itself of the Greek period." On page 148 Psalm lxxv is called Maccabean (though not in the list on page 455), but on page 166, if I grasp the idea of the author, it is assigned "to one of the happier parts of the Persian age." Such paltry contradictions are not strange, for the author confesses that his whole life has been one of modifications of views, not only regarding passages and dates in Isaiah, but also in the Psalms. It may be best to let the author speak for himself on this subject. He tells us:

> Before I had given a sufficiently thorough study to the various groups of psalms . . . I had thought it possible that not a few

psalms might belong to the period of Josiah and Jeremiah, and that all the psalms which I now refer to the Greek or Maccabean period might be placed in the Persian age (p. xxxi).

For other modifications of views see Introduction, pp. xiii, xv, xxii, and pp. 35, 182, 184, 266, and 275; also, pp. 164, 197, 199, 215, etc.

But to return to his analysis of the Psalter. He gives three leading groups—those which belong to the Persian, Greek, and Maccabean periods.

1. The Maccabean psalms are: xx, xxi, xxxiii, xliv, lx, lxi, lxiii, lxxiv, lxxix, lxxxiii, ci, cviii, cxv–cxviii, cxxxv–cxxxviii, cxlv–cxlvii (?), cxlviii–cl. (For some reason cx is not included.)

2. Pre-Maccabean or Greek psalms are: xvi (?), xlii, xliii, xlv, lxviii, lxxii, lxxiii (?), lxxxvi, lxxxvii, cxix, cxxxix (?), cxl–cxliii (?), cxliv.

3. The psalms of the Persian period, which form the largest number, are not specified, for of course they are those not included in the above two groups.

The reader at this stage might ask, Why this solicitude for making the Psalter, as a whole, a post-exilic production? Professor Cheyne would doubtless unhesitatingly and conscientiously reply, "The love of truth constraineth us." But less radical critics will suspect that mingled with this love of truth is the necessity of maintaining a theory. The author belongs to the same school of critics as Robertson Smith, Kuenen, and Wellhausen (shall I add Driver and Briggs?), who regard the Pentateuch, or rather the Hextateuch, as a post-exilic work. Says Professor Cheyne:

> If the law as a whole were pre-exilic the Psalter, or at any rate a considerable part of it, should be pre-exilic too, unless, indeed, we go as far as to conjecture that a pre-exilic psalter, akin to though not as fine as our Psalter, has been lost.

Again:

> That the Psalter, as a whole, presupposes the law is not to be doubted (p. xxx).

Now, according to this school, the Psalter presupposes the Hextateuch. The Hextateuch is post-exilic, therefore the Psalms cannot be pre-exilic; consequently, if the Psalter is post-exilic it cannot bear witness for any "pre-exilic development."

The fundamental assumption underlying and permeating the entire volume, as well as all the writings of this school, is that the Old Testament is a natural growth. This is nowhere stated by Professor Cheyne in so many words. At the same time let us remember that he is in fullest sympathy with the methods of the historical school, whose watchword is evolution, or development of religious ideas in such a way as, if not absolutely to eliminate the supernatural or miraculous, yet to relegate them effectually to the background. In other words, the historical critic manipulates ideas just as the geologist does specimens. For downright dogmatism no one can surpass some of these destructive historical critics.

As a specimen of what this school teaches in regard to the dates of various portions of the Old Testament I shall quote from Professor Cheyne's *Origin of the Psalter*. Daniel, "in its present form, is of Maccabean origin" (p. 105). "It was written in the heat of the Maccabean struggles" (p. 296). Indeed, "Daniel, though mentioned in Ezekiel, is only an enigmatical name" (p. 106). "Joel and second [part] Zechariah, Isaiah xxiv–xxvii, as well as xxxiv, belong to the Persian period" (p. 120). "The first section of Joshua (i–xii) belongs to the closing years of the kingdom of Judah" (p. 253). "Proverbs i–ix cannot be earlier than the last half century of the Davidic kingdom" (p. 217). "The exquisite Book of Jonah, though seemingly a pre-exilic history, is really a sermon to the next generation after Ezra" (p. 294), and the psalm therein contained is no part of the book, and may have been inserted after B. C. 198 (p. 127). Hab. iii is "one of the lyric passages inserted in the prophecies of the Persian period." The "Song of Hannah" (a very late interpolation) is certainly, like Psalm xviii, post-Deuteronomic, and probably an early post-exilic work." Jehovah's promises to David (2 Sam. vii) "were written in the time of Hezekiah or (much more probably) Josiah" (p. 128). Gen. xiv, 18–24 is a post-exilic passage (p. 165). These and similar assertions without number are made without any effort at substantiating them, just the same as if we were to speak of a song written by some one at the time of the battle of Waterloo, Gravelotte, or Gettysburg.

Professor Cheyne has much to say of editors and revisers. He manifests equal skill in dissecting a psalm, or even a single verse, as he does in disposing of a whole book, assigning this

part to the original writer, that to the editor, and the other to a reviser. Speaking of the Song of Hannah, he says:

It has suffered somewhat from editors and scribes, and two lines were added as a liturgical close to the song. These lines give it a Messianic tinge, and perhaps point to the age of Haggai and Zechariah (p. 57).

Here are a few more instances picked up at random:

There was nothing to prevent a reviser from inserting Elohistic Maccabean psalms (p. 90).

The concluding part has very probably been altered for liturgical purposes by the Elohistic editor (p. 120).

Psalm lxxx is a beautiful specimen of parallelism tampered with by the Elohistic editor (p. 148).

The original writer spoke in the name of the Church. The editor, however, did not feel, etc. (p. 161).

Such statements as the above will be a revelation to those readers who have been accustomed to believe that the Jews exercised the greatest care in maintaining the purity of their sacred writings, and that no manuscripts were less tampered with than the Hebrew Scriptures forming the Old Testament.

Professor Cheyne has no respect for authority, ancient or modern, when at variance with any of his theories. Mr. Flinders Petrie, who differs from him on some points in Daniel, "has much exaggerated the antiquity" of the same (p. 10). Ewald, that voluminous writer and prince of Hebrew scholars, ascribes psalms to David because "he has not grasped the principle of historical development" (p. 191). Hupfeld, a leading authority on the Psalms, "is surely too vague" (p. 223). Dillmann, one of the best living exegetes, "is probably kept back by his conservatism on the dates of the Psalms" (p. 249). Josephus's words concerning the verbal inspiration of Jeremiah are "a fiction" (p. 10). "Second Maccabees, or at any rate a part of it, is of very doubtful genuineness" (p. 38), for "its author was most probably taken in by a mere forgery" (p. 457); while First Maccabees, on the other hand, "is veracious, though incomplete" (p. 103). A portion of Second Chronicles is likewise a fiction (p. 52). And yet in the face of these assertions Professor Cheyne makes liberal use of most of these authors whenever it suits his purpose. The titles of the Psalms are valueless (p. 190). Even the fact that Psalm xviii is reproduced in 2 Sam. xxii, and is there as well as in the Psalter ascribed to David, proves nothing,

for in spite of Ewald even (p. 191) "it must be transferred to a later poet," for that portion of Samuel "is only an appendix" (p. 193). The psalm in 1 Chron. xvi, 7–36, made up of Psalms cv and xcvi, is an imaginary psalm (p. 50), whatever that may mean. The title of the seventh psalm, however, unless Professor Cheyne is much mistaken, "gives a hint of its origin" (p. 229). Has our author lost himself, or has he a theory to maintain?

Nowhere does Professor Cheyne's method of interpretation appear in a truer light than in his remarks on that grand Messianic psalm (Psalm cx), which he says is "in the fullest sense a glorification of Simon" (p. 24). He frankly admits that the vast majority of expositors are against him. Says he:

> If critical questions could be decided by votes we should have to allow that this psalm belonged to the Davidic age" (p. 20).

The fact that Jewish writers refer almost every verse of this psalm to King Messiah, and the additional fact that no other psalm is quoted as much by our Saviour and the apostles in the same spirit, and that our Lord himself has pronounced in favor of the Davidic authorship, does in no way deter our author from making it a Maccabean psalm. And yet the words of Christ, "David himself said in the Holy Spirit," etc. (Mark xii, 36), seem to be explicit. See also Matt. xxii, 43; Acts ii, 34, 35; 1 Cor. xv, 25; Heb. i, 13; v, 6; vii, 17, 21, and x, 13. He intimates that "it is inconceivable that Jesus Christ should have formed critical decisions upon the date and authorship of the Psalms" (p. 34), and that the "subject of the authorship of Psalm cx did not fall within the range of Christ's teaching" (p. 35). Yet many of my readers will accept the words of Jesus, uncritical as they may be, in regard to the authorship of this psalm, in preference to the unproved theories of the Oriel professor.

Does Professor Cheyne believe in the inspiration of the Bible? asks one of my readers. Though the word inspiration is found throughout the book, yet there is a vagueness about it which renders it hard to answer the above question. There are two references, however, which may give a ray of light upon the subject. On page 4 we read:

> To us, teachers of historical theology, and cramped by no theory of inspiration, younger students look for guidance in the seeming chaos.

Again, on page 28 the author delivers himself thus:

> It appears to be certain from many prophetic passages that inspiration was not incompatible with some harmless illusions.

There are two conclusions in this volume which demand our particular attention:

1. Some twenty-six or twenty-seven psalms could not have been written earlier than the Maccabean period.

2. There are no pre-exilic psalms; a part of the eighteenth is the only possible exception.

So bent is he on discovering Maccabean psalms that we are told that, even if no psalms probably Maccabean had been preserved, we should be compelled to presume that they "once *had* existed" (p. 15). He maintains that "Books iv and v of the Psalter received their present form soon after B. C. 142" (p. 12), adding "that there cannot be another time so suitable for the editing of the last two books of the Psalter as this period of the Maccabean history" (p. 11). What proofs does he adduce to substantiate the above bold statement? Not any; on the contrary, in the very next sentence he says:

> We have no ancient record of it, and yet, perhaps, it is more worthy of credence than the story of the completion of the library of national records by Judas in the untrustworthy Second Book of Maccabees (ii, 14).

What the trustworthiness of the records has to do with Professor Cheyne's statement is hard to see. He fails to produce any positive evidence that Simon edited these two books. He infers, however, that a man like Simon, who had done so much toward beautifying the exterior of the temple, would not have neglected temple music and psalmody. Now let us ask, If Simon edited the Psalter, or any portion of it, why is there no reference to the same in Josephus or some Jewish writer? why is there not even a tradition to this effect? why is First Maccabees, which enumerates so many of the great deeds of Simon, absolutely silent on so important a question? and, lastly, why does the Septuagint, which, according to Professor Cheyne, was almost contemporaneous with Simon's edition of the Psalter, contain no hint as to the Maccabean origin of some of these psalms, especially since it refers to psalms from the pens of Haggai and Zechariah? And another thing, if any psalms be

of so late an origin as the time of the Maccabees, how does it happen that the Greek translators should "misunderstand the headings of, and various phrases in, these psalms?" While admitting the importance of these questions Professor Cheyne naïvely replies:

> But, of course, the Egyptian Jewish community received no information on the subject of Maccabean psalms. It was not to the interest of the Jerusalem editors to publish the recent origin of a portion of the psalms. The title of Psalm cx, for instance, shows that the psalm was regarded as worthy of having been written in the Davidic age (p. 458).

In other words, the Alexandrian Jews were duped by the Jerusalem editors, who palmed upon their brethren in Egypt some very recent writings for Davidic. Does not this put the author of *Ossian*, and even Chatterton, in the shade? O ye wicked, ancient Palestinian editors, how little did you think that a learned English higher critic would expose you!

Our author builds entirely too much upon the bare assumption that temple music had undergone a thorough change at the time of the Maccabees. He first assumes this radical change, and then says that "it is one of the strongly marked features which enable us to determine the date or dates" of these psalms (p. 9). What evidence does he produce that there was any change, that there was a necessity for a change, or that Simon was at all suited for a leader in musical reforms? Why are all authorities, except a few modern historical critics, silent on this point? Professor Cheyne cannot reply without again drawing upon his historical imagination! His words are:

> We may, nay, we must, conjecture that not many years after the second of these festivals the noble high priest and the virtual king, Simon, devoted himself to the reconstitution of the temple psalmody (p. 11).

And yet in almost the same breath he deplores his ignorance on the subject, virtually conceding that he is in the dark. He says:

> What would we not give for some precise information as to the character of the music at these festivals!

But, lastly, had Simon made any radical changes in the sacred music of his time, is it not probable that the headings of these psalms in discussion would have some reference to them? There

may be Maccabean psalms, and Simon may have reconstituted the temple music; yet we have no positive proof of either.

There are some reasons which, though not conclusive, militate against the existence of Maccabean psalms.

1. There are evident allusions in some of the apocryphal books written before Simon's time to psalms found in the last book of the Psalter (comp. Psalm cxvi, 2 with Baruch iv, 20, and Psalm cxli, 3 with Ecclesiasticus xxii, 27).

2. The doxology found in 1 Chron. xvi, 36 shows that the fivefold division of the Psalter was known at the time of the chronicler, at least nearly three centuries before Simon's time.

3. Tradition is almost universal in ascribing the close of the canon to Ezra, who is also said to have collected and arranged the Psalms in their present order.

Let us next examine Professor Cheyne's criteria establishing the presence of a large number of Maccabean psalms. He lays down four:

> (1) In typical Maccabean psalms there should be ~~some~~ fairly distinct allusions to Maccabean circumstances—I mean expressions which lose half their meaning when interpreted of other times; and (2) above all, a uniquely strong church feeling; (3) an intensity of monotheistic faith; and (4) in the later psalms an ardor of gratitude for some unexampled stepping forth of the one Lord Jehovah into history (p. 16).

Space will not allow us, were it necessary, to enter fully into the discussion of these four points. The last three deserve but little, if any, notice.

As to the "ardor of gratitude for some unexpected stepping forth of Jehovah." Do we not find the life of David alone, to say nothing of later pre-exilic times, replete with deliverance after deliverance, and that in the most unlooked-for manner? There is certainly an intensity of monotheistic faith in what even Professor Cheyne accepts as the genuine utterances of David on various occasions, as recorded in the Books of Samuel and Chronicles. See 2 Sam. vii, 18–29; 1 Kings ii, 2, *ff.*; 1 Chron. xxviii, 2–10.

As to the second criterion, that there should be a uniquely strong church feeling, it may be doubted whether the Bible has another character that is fuller of this feeling than David, whose life seems to have been devoted to the tabernacle and the temple.

The first criterion alone, however, if established, proves the presence of psalms of the Maccabean period. How does the lecturer proceed to establish his point? He takes the one hundred and eighteenth psalm as the basis of his operations. He thinks "the historical background is here singularly definite" (p. 16), and proves to his own satisfaction that it suits the time of Judas, and no other time. But, to be still more definite, it refers to Judas after his victory at Bethzur, at the rededication of the temple, B. C. 165. Having established the identity of Psalm cxviii, he concludes that Psalms cxv, cxvi, and, probably, cxvii are also Maccabean, though admitting "that these have not the same historical background" (p. 18). Let us now inquire, What makes the historical background of the one hundred and eighteenth psalm singularly definite? His answer is as follows:*

> Jehovah has interposed; he has avenged the death of his khasidim; he has put down the idol-gods and their worshipers; friendless Israel has proved too strong for the whole world in arms.

The phrase, "'in Jehovah's name will I mow them down,' suits the character of the terrible hero Judas." "The stone in verse 22 must refer to the Asmonæan family, once lightly esteemed, but now to become recognized more and more as the chief corner stone. 'Jehovah (not Zeus) is God; light hath he given us,' most probably refers to the dedication festival" (the lights).

The above, I think, are all the items cited as making the "historical background so singularly definite" as to point to Judas and to no other. Let the reader read this psalm and run over the leading facts in Hebrew history, and then say if there are not several periods in the history of Israel which fit much better than that of Judas the Maccabee. The fact is, Professor Cheyne could not have selected a psalm which has less of the definite in it, and, as Hupfeld says, one which has no direct allusion to any particular event or period. It seems that no two commentators can fix on the same date. Ewald says it was written B. C. 536. Hengstenberg contends that it could not have been written till at least a year later; while Delitzsch places it B. C. 515. Even Driver cites this psalm as one wherein the historical allusions are too indefinite to justify any definite date; and yet Professor Cheyne regards the historical background so absolutely

* See p. 16, *ff.*

definite as to give him a sure foundation for his theory concerning the Maccabean psalms. If this, then, be the lecturer's strongest point, what must we say of the weakest? As far as I can see our author has not in any way answered the arguments of Ewald, Hupfeld, Ehrt, and Bleek. And the words of Bleek are as true to-day as they were when first written. He says:

> In fact, there is no psalm in our Psalter which on any sufficient ground can be placed later than the time of Nehemiah, about three hundred years before the age of the Maccabees, and but a few bring us down so far as the age of Nehemiah.*

The word "king" in Psalms xx, xxi, xlv, lxi, lxiii, lxxii, and cx is a veritable stumbling-block in our author's way; for wherever it occurs it seems to testify that the monarchy was still existing, and consequently that these psalms were written before the exile. Psalms xx, xxi, lxi, lxiii, and cx are ascribed to David. Professor Cheyne, however, makes them Maccabean, insisting that the authors of these psalms "had used the word מלך in the good old Semitic sense expressed by the Latin *consul*," and that any other designation than מלך for a legal Jewish prince would have been intolerable in a psalm framed on the Davidic model" (p. 200). It is well known that neither Jonathan, Simon, nor John Hyrcanus was a king. How then could one of them have been the subject of any of these psalms? Professor Cheyne appreciates the force of this objection, and rather than acknowledge the Davidic authorship he suggests that "it is not unplausible to suppose that the king of lxi and lxiii is Antiochus the Great" (p. 99); being careful, however, to add, "but it is more natural to suppose the king to be Jonathan or Simon." He admits that Psalms xlv and lxxii are not Maccabean. Nevertheless David, Solomon, or any other pre-exilic king cannot be the subject, but, strange to say, "It must be Ptolemy Philadelphus, or some foreign king like Philadelphus" (p. 146).

In this connection let us take up Psalm lxxii, which our author assigns to the Greek period. The title ascribes it to Solomon, but we are assured that this cannot be, for "the poem can at most have only a dramatic reference to that king" (p. 141). Could we even suppose that "a temple hymn book existed in Solomon's days, how could we suppose that a psalm like this would find or, at least, keep a place within it?" For "we fail to

* *Einleitung*, pp. 623, 624.

trace the lineaments of the historical Solomon in this picture." More than that, it does not contain "even a dramatic idealization of Solomon" (p. 142). It is equally vain to find any traces of Hezekiah in this psalm. No more can it be Judas, "though verses 12–14 do in fact accurately describe the public character of Judas" (p. 143). Neither can it be Darius (though this great and good king was worthy of such an encomium as Psalm lxii), for he lived too far away from Palestine (p. 144). The psalm suits no one as well as Ptolemy Philadelphus; therefore Philadelphus must be the subject of this exquisite poem.

The royal subject of Psalm xlv is not King Messiah, as most interpreters have thought. Ewald, who thinks that it is Jeroboam II, is mistaken; so is Delitzsch, who says that it celebrates the nuptials of Joram and Athaliah; and so is Hitzig, who makes Ahab the subject. For "this psalm, like Psalm lxxii (striking themes are generally taken up in the Psalter a second time), must refer to Ptolemy Philadelphus on the occasion of his marriage to Arsinoë" (p. 170). In support of this strange view he cites the following "phraseological or historical allusions:" "'Tyre,' verse 12, reminds us that Phœnicia, equally with Judea, formed part of Cœle-Syria," as if there had been no alliance before between Tyre and Judea. Did not Ahab marry a Tyrian princess? The phrase "a ready scribe" reminds us of Ezra! Verses 7 and 8 suggest Isa. xvi, 5, "which is exilic." "The gold of Ophir reminds us of Job" [*sic*], but of course not of Solomon, who used to send his ships with those of Hiram, King of Tyre, to that far-away land for gold. It is also barely possible that Hiram had a daughter, though this does not occur to Professor Cheyne. Psalms xlv and lxxii have been regarded almost universally as Messianic.

Who then, unless he had a special theory to maintain, could have thought of taking for their subject a heathen king, and one, though having so many excellencies, who had many dark spots on his character? We are told that this encomium might have been offered by some Egyptian Jew "in return for his advancement to the civil and religious headship of his people" (p. 170). Our author admits, further, that Simon explained, "uncritically, no doubt," these two passages as referring to Solomon. "For," says he, "I grant that a eulogy of Ptolemy would not, as such, have been admitted into the permanent

Psalter by Simon the Maccabee," but then "doubtless in his time the original occasion of the psalm had been forgotten" (p. 173). Such wild speculation as the above is called sober, evangelical, scientific, higher criticism, which all but the bigoted and ignorant are expected to respect, if not accept. The very idea that a Jewish poet, in two of the most beautiful psalms, should celebrate a heathen king and his harem is ridiculous and incredible.

But, as already stated, the chief object of the book is to prove that the Psalter is post-exilic. Professor Cheyne is clear on this. His words are:

> But what I especially wish to bring home to the orthodox reader is this—that, if putting aside Psalm xviii, and possibly lines or verses imbedded here and there in later psalms, the Psalter, as a whole, is post-exilic" (p. xxxi).

1. The above assumption sweeps away with one sentence all the Jewish traditions about the titles of the psalms. Not only are these superscriptions worthless and nowhere to be depended upon, but also they are often the willful additions of editors in order to insure for them "the respect of future generations" (p. 75). That is, some of these titles are pious frauds, innocent in themselves, but still added in order to deceive. If this assumption be true we must believe that the editors and revisers were all of them exceedingly uncritical, and even dishonest in some instances. While no one will claim that any of these superscriptions are inspired, at the same time we see no sufficient reasons for rejecting the bulk of them.

2. If none of the psalms (except the eighteenth) are pre-exilic, it appears very much as if there were no psalmody in the first temple, though Professor Cheyne does not claim this (p. 213), or, at least, if there were any psalms used in its liturgical service, that they have all either been lost or deemed unworthy by editors after the captivity of a place in the hymnal of the Jewish Church. Now did the Jews, during the seventy years of bondage among their heathen captors, pass through such a state of spiritual development and enlargement of soul that the old songs of the first temple became too primitive and crude to express the deeper emotions of their transformed hearts? What songs were those referred to in Psalm cxxxvii? What did the taunting words of the captors mean, "Sing to us one of the songs of Zion?" It is inconceivable to think that the Jews had no

psalms previous to the Babylonian captivity, and still more, if they had, that the palmy days of Israel produced none which were deemed of sufficient merit for the revised Psalter. In favor of this view let the reader consult 1 Chron. xv, 16–27; xxiii, 5; xxv, 1–7; 2 Chron. vi, 41, 42; vii, 6, and especially xxix, 30; also, Esdras iii, 10; Neh. xii, 36; Ecclesiasticus xlvii, 8–10; 2 (4) Esdras iv, 37–50. Again, do we not, as Budde points out, find abundant evidence in what Cheyne calls Deutero-Isaiah, "that Israel had taken the art of psalm composition from their native land into the country of bondage?"

3. Professor Cheyne further assumes that the most glorious era in Hebrew history, the golden age of David and Solomon, of Joram and Hezekiah, was less calculated to produce fine church hymns than the troublesome times of the Persian oppression; and that Ptolemy Philadelphus was more likely to be celebrated in song than Solomon, and that the exploits of Judas Maccabee called for greater praise than the united deeds of all the great pre-exilic kings. Such an assumption is preposterous.

4. He further assumes that Ezra, who reorganized the Church of the restoration, rejected all pre-exilic psalms. Why should Ezra show greater regard for Moses than David, for law than song? Or why should he reject all pre-exilic psalms, and accept prophecies such as those of Jeremiah, Isaiah, Zephaniah, Amos, and Hosea? Ezra could not have acted thus, especially "in a time when the painful adherence to the ideal of the pre-exilic era was the ideal and principle of conduct."

Professor Cheyne's arguments are too subjective, too arbitrary and inconclusive. He is at variance not only with almost every American and English Old Testament scholar, such as Harman, Green, Davidson, Perowne, and Driver, but also with the foremost exegetes of Germany, such as Ewald, Hupfeld, Delitzsch, Riehm, and Dillmann. If he expects us to change our views in regard to the origin of the Psalter we have a right to ask him for the most convincing arguments and indisputable evidence; for a critic who has modified his views so often may yet receive new light, and once more write, "I have now given up these views," as he expressed himself in the Bampton Lectures for 1889.

W. W. Davies.

Art. V.—THE CONFLICT FOR A CONTINENT.*

This is the theme of Francis Parkman's noble series of volumes on the French and English in North America. The great work on which the author has spent forty-five years of labor is just completed by the issue of the volumes entitled *A Half Century of Conflict.* No grander historical monument has been completed by any American writer. On none has such an exhaustive study, continued for so long a series of years, been bestowed. None is of greater interest to the English-speaking people both of the United States and Canada. None abounds more with picturesque incidents, with stirring deeds by flood and field, with scenes of heroic valor, of deepest pathos, and of grimmest tragedy. The theater of the story is broad as the continent—from the storm-swept coast of Cape Breton to the farthest Occident,

> Where rolls the Oregon, and hears no sound
> Save its own dashings;

from the ice-bound arctic wastes of Hudson's Bay to the silver strand of Biloxi in the Gulf of Mexico.

There is a unique dramatic unity about this story of a century and a half of conflict. The struggle began with the earliest settlements of the French and English on this continent. When the first colonists at Port Royal, on the Bay of Fundy, and at Jamestown, in Virginia, could scarce hold the Indians at bay outside of their stockaded forts, while behind them in its inimitable vastness stretched the trackless forests, they yet in cruel reprisal harried each other's settlements. Each colony, though occupying only a few acres of an almost boundless dominion, was insanely jealous of the possession of a single foot of it by the other.

Deeper and deeper grew the imbittered strife—not only in the New World but in the Old the deadly conflict waged—on the banks of the Ganges, on the shores of the Gold Coast, as well

**Pioneers of France in the New World; The Jesuits in North America; La Salle and the Discovery of the Great West; The Old Régime in Canada; Count Frontenac and the New France under Louis XIV; A Half Century of Conflict* (two vols.); *Montcalm and Wolfe* (two vols.). By Francis Parkman. Boston: Little, Brown & Co., publishers.

as on the banks of the Ohio and the St. Lawrence. More and more closely the coils of fate were wound round the French colony, till at last on the Plains of Abraham the battle was fought which snatched forever the dominion of this continent from the French and gave it to the English-speaking race.

This was a conflict not merely between hostile peoples, but between Democracy and Feudalism, between Catholic superstition and Protestant liberty. The issue at stake was whether mediæval institutions, the principles of military absolutism, and the teachings of Gallican clericalism should dominate, or whether the evolution of civil and religious liberty, of free thought, free speech, a free press, and the universal genius of free institutions should find a field for their development as wide as the continent. The problem was whether on the banks of the Hudson and the Mississippi, on the shores of the great lakes, and amid the vast prairies of the far West should grow up a number of free commonwealths, or whether an intellectual atrophy and religious superstition such as we behold to-day on either side of the lower St. Lawrence should characterize also the whole, or greater part, of what is now the American Union and the Canadian Dominion.

No American writer—we think no historic writer of any country—has more carefully collected his facts, has more thoroughly sought out and weighed the evidence, has more honestly and candidly evolved his conclusions, than Francis Parkman. In the library of the Massachusetts Historical Society, in seventy manuscript volumes, most of them folios, a great portion of this evidence has been filed. But the range of reading, the exhaustive study, the extensive travel required for the production of this historic series cannot readily be estimated. In writing the history of the Dominion of Canada the present writer has largely consulted the same authorities as the distinguished American historian. We can, therefore, bear testimony, from personal examination of the contemporary writers cited, to the thoroughness of his research and the justice and candor of his conclusions. No American historian has surpassed in fascination of style and absorbing interest of narrative the author of the volumes under review. His literary style is admirably suited to the theme which he treats—a style now pure and limpid as a New England mountain brook, now

gorgeous with color like a forest stream reflecting the autumn foliage. With full volume, yet with many a local eddy and rippling affluent, sweeps on the steady current of this historic tale; now rushing, in scenes of turbulent struggle, like the rapids of St. Lawrence; now spreading, in expanses of peaceful truce, like its transparent lakes.

It is still another of the many intellectual ties between the people of the Canadian Dominion and those of the American republic that it was reserved for a gifted son of New England to paint this great historic masterpiece in colors which shall never fade and with a beauty which can never die. But this story belongs not less to New England than to Old England. The brave actions on the side of the British were shared by the hardy fishermen and farmers of Maine, Massachusetts, Connecticut, and Rhode Island, aided in part by New York and Pennsylvania, and by England's oldest colony, Virginia. On them fell the brunt of the struggle, and by their valor and fidelity its happy results were chiefly achieved.

It is a strange blending of the civilized and savage that enters into this stirring story. Scenes in the court of Versailles and Fontainebleau, and of St. Stephen's and St. James, alternate with dusky groups around the council fires of the immemorial forests. The peruked and powdered Louis XV and his bepatched and bediamoned court dames, and the sturdy Protestant hero, William III, and the gracious sovereign of letters, Queen Anne, by turns appear. The roar of cannon from the mediæval heights of Quebec follows the pageant of mighty navies in the harbors of Boston and Louisburg. The crusading knight-errant, Champlain; the stern, feudal Baron Frontenac; the gallant general, Montcalm; the intrepid martyr missionaries, Lalemant, Jogues, and Brébeuf; colonial magnates, as Governor Shirley of Massachusetts and Colonel Pepperell of Maine; gallant Lord Howe and General Wolfe, dying in the arms of victory; William Pitt, the great Commoner, who made true his proud boast that "England should molt no feather of her crest;" and George Washington, whose word "kindled the continent into a flame," are some of the actors in this great drama.

It may repay the time and trouble to glance briefly at some of the more salient features of this long conflict, and to notice some of its far-reaching results.

The character of Champlain, we have said, was more like that of the knight-errant of the mediæval romance than that of a soldier of the practical seventeenth century in which he lived. He had greater virtues and fewer faults than most men of the age. In a time of universal license his life was pure. With singular magnanimity he devoted himself to the interests of his patrons. Although traffic with the natives was very lucrative he carefully refrained from engaging in it. His sense of justice was stern, yet his conduct was tempered with mercy. He won the unfaltering confidence of the Indian tribes; suspicious of others, in him they had boundless trust. His zeal for the spread of Christianity was intense. The salvation of one soul, he was wont to declare, was of more importance than the founding of an empire. His summary of Christian doctrine, written for the native tribes, is a touching monument of his piety.

That subtle and sinister system which in the sixteenth and seventeenth centuries had belted the world with its missions and won renown and execration in almost every land gained some of its grandest triumphs and exhibited its most heroic spirit in the wilderness of Canada. The Jesuits had numbered as converts hundreds of thousands of baptized pagans in India and the Moluccas, in China and Japan, in Brazil and Paraguay. They almost entirely controlled the religious education of youth in Europe, and kept the consciences of kings, nobles, and great ladies, who sought at their feet spiritual guidance and counsel. They had won well-merited fame for attainments in ancient learning, for modern science, for pulpit eloquence, and for subtle statecraft.

But nowhere did the Jesuit missionaries exhibit grander heroism and self-sacrifice; nowhere did they encounter sterner sufferings with greater fortitude or meet with a more tragical fate than in the wilderness missions of New France. They were the pioneers of civilization, the pathfinders of empire on this continent. With breviary and crucifix, at the command of the superior of the order at Quebec they wandered all over the vast country stretching from the rocky shores of Nova Scotia to the foot of the Rocky Mountains, from the regions around Hudson's Bay to the mouth of the Mississippi River. Paddling all day in their bark canoes; sleeping at night on

the naked rock; toiling over rugged portages or through pathless forests; pinched by hunger, chilled to the bone by cold, often dependent for subsistence on acorns, the bark of trees, or the bitter moss to which they have given their name; lodging in Indian wigwams, whose acrid smoke blinded their eyes, and whose obscene riot was unutterably loathsome to every sense; braving peril and persecution and death itself, they persevered in their path of self-sacrifice for the glory of God,* as they understood it, for the salvation of souls, the advancement of their order, and the extension of New France. "Not a cape was turned, not a river was entered," writes Bancroft, "but a Jesuit led the way."

For forty years—from 1632 to 1672—the Jesuit missionaries sent home to the superior of the order in France annual "Relations" of the progress of their Indian missions. They are written in the old French and quaint spelling of two hundred years ago. These volumes are a perfect mine of information on early Canadian history. They contain a minute and graphic account, by men of scholastic training, keen insight, and powers of observation, of the daily life, the wars and conflicts, the social, and especially the religious, condition of the Indian tribes. The missionaries toiled and preached and prayed and fasted without any apparent reward of their labor; the ramparts of error seemed impregnable; the hosts of hell seemed leagued against them. The Indian "sorcerers," as the Jesuits called the "medicine men," whom they believed to be the imps of Satan, if not, indeed, his human impersonation, stirred up the passions of their tribes against the mystic medicine men of the palefaces. These were the cause, they alleged, of the fearful drought that parched the land, of the dread pestilence that consumed the people. The malign spell of their presence neutralized the skill of the hunter and the valor of the bravest warrior. The chanting of their sacred litanies was mistaken for a magic incantation, and the mysterious ceremonies of the mass for a malignant conjury. The cross was a charm of evil potency, blasting the crops and affrighting the thunder-bird that brought the refreshing rain.

Yet the hearts of the missionaries quailed not; they were sustained by an enthusiasm that courted danger as a condition

* *Ad majorem gloriam Dei*, was the motto of their order.

of success. The brave Lalemant prayed that if the blood of the martyrs were the necessary seed of the Church its effusion should not be wanting. Nor did the mission lack, in time, that dread baptism.

Such zeal as that of these impassioned devotees was not without its reward. Inveterate opposition was overcome; many of the Indians abandoned their cruel and cannibal practices, and many of them received Christian baptism.

Nevertheless, while giving due praise to the missionary enthusiasm of the Jesuits, Parkman records that the Christianity which they planted did not strike a deep root. "While humanity," he adds, "is in a savage state it can only be Christianized on the surface; and the convert of the Jesuits remained a savage still. They taught him to repeat the Catechism, which he could not understand, and practice rites of which the spiritual significance was incomprehensible to him. To his eyes the crucifix was a fetich of surpassing power and the mass a beneficent 'medicine' or occult influence or supreme efficacy."

In the ever-recurring conflict between the French and their Iroquois allies and the English the New England settlements had to bear the brunt of border warfare. A reign of terror, desolation, and death prevailed along the whole frontier. Within many a village palisade the sentinel watched the livelong night away. Every house was a fortress. No mother lulled her babe to rest but knew that before morning the rooftree above her head might be in flames or her infant's life dashed out by the blow of a tomahawk; and often, in shuddering dreams, the terrible war whoop rang like a death knell in her tingling ears. No man might go abroad in safety. As he held the plow or reaped the scanty harvest the bullet of a lurking foe, perchance, would whistle through the air and the scalpless body would be left lying on the ground. Even little children gathering flowers, and mothers going to the well or cooking the midday meal by their own hearthstone, were startled by the apparition of a dusky form, the glare of fiendish eyes, the gleam of a glittering knife, and were slain on the spot or dragged off prisoners to a doom still worse than death.

On one and the same day the ferocious Abenaquis burst on every hamlet, lonely farmstead, or forest fastness from the

Kennebec to the Piscataqua, sparing neither hoary age nor childing mother nor tender infancy. Like human hyenas they laid in wait for their prey, thirsting for blood, and after the savage spring skulked off into the forest with the victims who were not slain on the spot. Blood-stained and smoldering embers were all that marked the site of many a happy home.

And baptized men surpassed in deeds of slaughter the cruel pagan of the woods. In midwinter of 1703–1704 Hertel De Rouville, with two hundred French and two hundred and fifty Indians, marched two hundred miles on snowshoes to the little town of Deerfield, in Massachusetts. They laid it in ashes, and of its inhabitants forty-seven bedabbled with their blood the snow, and one hundred and twelve were dragged with inhuman torture through the wintry woods to Canada. On Sunday they made a halt, and Pastor Williams was permitted to preach a sermon from the text, "Hear, all people, and behold my sorrow: my virgins and my young men are gone into captivity." His wife, Eunice Williams, nerved her soul for suffering by reading her Bible. She soon faltered by the way and committed her five captive children to Heaven, when the blow of a tomahawk ended her life.

Neither bribes nor threats could make the veteran missionary waver in his faith. "If I had the offer of the whole world," said the sturdy Puritan, "it would tempt me no more than a blackberry." The child of Pastor Williams was adopted by the Caughnawaga Indians and became a proselyte to the Catholic faith. No money could procure her ransom. She married an Indian chief, and, years after, clad in Indian dress, visited her kin at Deerfield; but not the fasting nor the prayers of her people could win her back to the faith of her fathers. She returned to her wigwam in the forest and to the care of her dusky babes. One of her grandsons became a proselyte, and, for a time, a missionary to the Indians. At a later period he was supposed by many to be the lost Dauphin, son of Louis XIV. The descendants of another of these Deerfield captives adopted by the French, in 1866, numbered nine hundred and eighty-two persons.

One of the bravest exploits of the entire conflict was the capture of Louisburg in 1745. Parkman describes it as "a

project of wild audacity." Louisburg was the strongest fortress in North America, and one of the strongest in the world. The French had spent twenty-five years in fortifying it, at a cost of thirty million livres. It was surrounded by a wall forty feet thick at the base and thirty feet high, and by a ditch eighty feet wide, and had a garrison of two thousand men. It was a standing menace to all the New England colonies, and was the haunt of privateers who preyed upon their commerce. In the year 1745 General Shirley, Governor of Massachusetts, astonished the General Court of the province—"a convention of grave city merchants and solemn rustics from the villages," says Parkman—by a message so critical that he wished the whole body sworn to secrecy. The secret, however, leaked out, it is said, through the fervency in prayer of a country member, who sought so earnestly, though unguardedly, for guidance that his words were overheard.

All New England, and Massachusetts especially, blazed with pious zeal. In a few weeks four thousand colonial militia were collected, and William Pepperell, a country merchant and militia colonel of Maine, was appointed to its command. The Methodist evangelist, George Whitefield, being asked to furnish an inscription for the regimental flag, gave the inspiring motto, *Nil desperandum, Christo duce.* Indeed, in the eyes of the zealous Puritans the expedition possessed quite the character of a crusade against the image-worship of the Catholic faith.

On April 29, 1745, a hundred vessels, large and small, under Commodore Warren, having been detained many days by the thick-ribbed ice off Canso, sailed into the capacious harbor of Louisburg. The assailants had only thirty-four cannon to attack these solid walls, armed with nearly two hundred guns, many of them twice the weight of the heaviest brought against them. The French commander, after six weeks' gallant resistance, yielded to "the reckless audacity" of the New England militiamen. As the Puritan citizen soldiery marched into the town and beheld the extent of its fortifications they exclaimed, "God alone has delivered this stronghold into our hands," and a sermon of thanksgiving was preached in the French chapel. The fall of the strongest fortress in the New World before a little army of farmers and fishermen caused the wildest delight at Boston and the deepest chagrin at Versailles.

Shirley and Pepperell now determined on attempting a still greater enterprise—no less than the conquest of Canada—and sought the assistance of the mother country in the undertaking. But an imminent danger threatened New England itself. A great fleet of sixty-nine ships crossed the Atlantic for the purpose of recapturing Louisburg, ravaging New England, and destroying the town of Boston. Solemn services were held in the churches to pray for deliverance from the danger. The French fleet was scattered and shattered by a furious storm, and—the pious Puritans believed in answer to their prayers—the New England colonies were saved from terrible disaster.

In Longfellow's fine poem, "A Ballad of the French Fleet," the situation is thus described by the Puritan pastor of the old South Church, Boston:

> The lightning suddenly
> Unsheathed its flaming sword,
> And I cried: "Stand still and see
> The salvation of the Lord!"
> The heavens were black with cloud,
> The sea was white with hail,
> And ever more fierce and loud
> Blew the October gale.
>
> . . . . .
>
> Like a potter's vessel broke
> The great ships of the line;
> They were carried away as a smoke,
> Or sank like lead in the brine.
> O Lord! before thy path
> They vanished and ceased to be,
> When thou didst walk in wrath
> With thine horses through the sea!

To the intense chagrin of the New England colonists the fortress of Louisburg, by the peace of Aix-la-Chapelle, was restored to France. A score of years later, when garrisoned by thirty-five hundred men and supported by ten ships of war, it had again to be captured. It withstood a vigorous siege for seven weeks. But Wolfe had overwhelming resources, and the town and ramparts were well-nigh demolished by shot and shell. The fortress constructed at such cost and assailed and defended with such valor was forced to surrender. Its massive walls were razed to their very foundations. The stones of its solid masonry were carried off to Halifax and Boston, and the huge

fort soon fell into utter ruin. Where giant navies rode and earth-shaking war achieved such vast exploits, to-day the peaceful waters of the placid bay kiss the deserted strand and a small fishing hamlet and a few moldering ruin-mounds mark the grave of so much military pomp and power and glory.

In 1754 an event occurred in the Ohio valley which opened the last act of the drama by which the French were deprived forever of their sovereignty on this continent. The "Ohio Company," composed of London and Virginia merchants, began a settlement and fort on the site of the present city of Pittsburg. George Washington, then a lieutenant colonel in the American provincial army, was sent to hold the fort for the English. A French party was sent to drive him from the fort. As they sprang to arms for the attack Washington gave the command to fire. "That word," says Bancroft, "kindled the world into a flame." It precipitated the earth-shaking conflict on the plains of India, on the waters of the Mediterranean and the Spanish main, on the gold coast of Africa, on the ramparts of Louisburg, on the heights of Quebec, and in the valley of the Ohio, which led to the utter defeat of the French and the destruction of their sovereignty on this continent, and prepared the way for the independence of the United States. In the very beginning, as well as at the end, Washington was a prominent actor in the eventful drama which became the epoch of a great nation.

Then followed Braddock's unfortunate campaign, Montcalm's victories at Ticonderoga and Crown Point. The disasters of the English only served to arouse their intenser energy and determination. William Pitt was summoned to save the nation. His lofty bearing, noble patriotism, and honest administration were the guarantee of success. He resolved on the absolute conquest of Canada, even at the cost of England's "last shilling and last man." He had a difficult task before him. "The French are masters to do what they please in America," wrote Lord Chesterfield; "we are no longer a nation; I never yet saw so dreadful a prospect." Yet Pitt raised England from this slough of despond to the pinnacle of glory. He infused his own energy into every branch of the public service. On the plains of Plassey, in the trenches of Louisburg, on the heights

of Abraham, his influence was felt. From the general of the army to the private in the ranks everyone caught the inspiration of his intrepid spirit.

The French girded themselves for what they felt to be the death-wrestle. "We will bury ourselves, if need be," wrote Montcalm, "beneath the ruins of the colony."

George Washington retrieved Braddock's disaster by planting the red-cross flag on the ramparts of Fort Pitt, now Pittsburg. The name of England's great Commoner is thus forever inscribed on the gateway of the Ohio valley. The prodigality and poverty of the French court prevented sending reinforcements for the defense of Canada. "When the house is on fire," said the minister, "one does not mind the stables." On the part of Great Britain tremendous efforts were made for the supreme struggle with French power in America. Pitt infused his own spirit into every branch of the service. The world was ringing with British victories. In India a merchant's clerk, with a handful of men, had conquered an empire where the foot of an Alexander had faltered. Senegal, Goree, Guadaloupe—her fairest tropical possessions—were wrested from France. On the bloody plain of Minden her choicest troops were crushed before the British lines. At Quiberon Bay her fleet, destined for the invasion of England, was shattered by the gallant Hawke. Alike on the banks of the Ganges and on the banks of the Ohio, on the forts of the Gold Coast, on the Morro of Havana, and on the ramparts of Louisburg, the red-cross banner waved triumphant, and it was destined soon to crown the heights of Quebec. In the Indian Ocean, on the Spanish main, on the Atlantic and on the Pacific, British fleets everywhere swept the seas. "We must ask every morning," wrote Horace Walpole, "what new victory there is."

Pitt chose his instruments well. With the instinct of genius he discerned the surpassing merits of the young hero of Louisburg and intrusted to him the conquest of Canada.

Then followed the tightening death-grip on the fortress heights of Quebec, and its heroic defense by its decimated garrison. The beleaguered city was reduced to the severest straits. "We are without hope and without food," said an intercepted letter; "God hath forsaken us!"

On the Plains of Abraham the battle was fought which irre-

trievably broke the power of France in the New World. The tidings of victory filled Old and New England with pride and exultation. The colonies, which had borne the brunt of the French and Indian wars for one hundred and fifty years, contributed their full share of valor and blood to the closing acts of this stern drama.

The conquest of Canada by the British was the most fortunate event in its history. It supplanted the institutions of the Middle Ages by those of modern civilization; it gave local self-government in place of abject submission to a foreign power and a corrupt court; it gave the protection of the *habeas corpus* and trial by jury instead of the oppressive tribunals of feudalism; for ignorance and repression it gave cheap schools and a free press; it removed the arbitrary shackles from trade and abolished its unjust monopolies; it enfranchised the serfs of the soil and restricted the excessive power of the seigneurs; it gave an immeasurably ampler liberty to the people and a loftier impulse to progress than was before known; it banished the greedy cormorants who grew rich by the official plunder of the poor. The waste and ruin of a prolonged and cruel war were succeeded by the reign of peace and prosperity, and the pinchings of famine by the rejoicings of abundance.

The one hundred and fifty-seven years of French occupancy had been one long struggle against fearful odds—first with the ferocious savages, then with the combined power of the British colonies and the mother country. The genius of French Canada was a strange blending of the military and religious spirit. Even commerce wore the sword, and a missionary enthusiasm quickened the zeal of the early explorers. The reign of peaceful industry was now to succeed that of martial prowess, and was to win victories no less renowned than those of war.

W. H. Withrow.

Art. VI. — THE RELATION OF THE VOICE TO MINISTERIAL SUCCESS.

The times demand an attractive pulpit. The preacher must draw an audience or speak to empty benches. The task is becoming increasingly difficult. Some who could have succeeded in the ministry thirty years ago are necessarily failures under present conditions. To succeed now in the proclamation of the Gospel requires the skillful use of every faculty. In the study of this subject many points demand attention. In this paper we examine but one—the relation of the preacher's voice to his success.

Emerson is reported to have said to a student, "Expression is the main fight." He referred to the literary dress of thought, and spoke words of deeper meaning than he knew. To give the truth attractive and forceful vocal expression is as necessary as it is difficult. The nearer the speaker approaches to the mastery of the arts of speech the more good will he accomplish, where other things are equal. Imperfection at this point discounts every remaining excellence. He is sent of God to mold the character and determine the destiny of men largely by the vocal expression of thought. His seminary and collegiate training, and even the induement of power, are preparatory to this work. True, he that has the Spirit has power; but power of all kinds is useless till exercised, and even divine power in the preacher is dependent for its full effects on vocal expression. The marked success of great men in spite of great faults is no argument for the faults. The exception is not the rule, though it prove the rule. Even the oratorical genius is rendered less effective by his vocal defects. Every preacher's voice ought to be magnetic, thrilling, and inspiring. It should ring true to thought and rise and fall in harmony with emotion. By nature it is not equal to this demand, and must be made so by art. Beecher, with all his genius, would never have made his name so famous as it became but for his vocal training. Mr. Spurgeon said to an American tourist whom he met at a watering-place on the lower Clyde: "I will tell you frankly that the cultivation of my voice has been the study of my life." He added: "Many clergymen who have more abil-

ity and culture than I speak to small congregations all their life for want of proper cultivation of the voice."

The plea for a "natural elocution," falsely so called, is founded upon error. In the sense of the plea there is no natural voice. The term "voice," as popularly used, has a twofold meaning, each quite distinct from the other. It means the vocal tone and also the method of using the vocal machinery. The tone or timbre of the voice is determined by the conformation of the organ. This distinguishes one voice from another, and in a measure persists under all training. It is, however, susceptible of modification for the better or for the worse. As to the method of using the vocal organs, that is a different thing and is never "natural." In this sense every man's voice is the product of unconscious culture. Every child is a graduate from an elementary school of elocution whose teachers were as influential as incompetent. Bridget or Chloe taught the swift young learners her own vocal methods. The parents impressed their defects on the young imitators. Afterward, and while the child was yet plastic, his teachers and playmates modified his tones. This child, thus molded, passes on his acquired voice to the man, who calls it "natural," and refuses to study vocal culture lest it should be spoiled thereby.

This stereotyped, juvenile culture fails to give to the vocal organs the range of power absolutely necessary to the dramatic expression so requisite in attempts to move men by the presentation of the thoughts of God and the tenderness of Jesus. Every man called of God to speak for him to sinful men, and educated for the work, has an intellectual and literary outfit which, could he skillfully use it, would draw crowds to hear him. He has the "thoughts that breathe" and the "words that burn." But suppose, in addition, his eyes to flash, his face to glow, and his magical voice to rise and swell with the heaven-tide in his soul, like the music of a great organ touched by a master, and all this without a conscious thought about his voice, and as well adapted and automatic as the sweet inflections of the mother-voice soothing the weary child to sleep. That would be to be natural in the true sense. But such naturalness can result only from long-continued training. The orator's nobler self is chained, suppressed, paralyzed by false training, bad habits, and hurtful conventionalities. God gave him a

harp of a thousand strings, the major part of which he has never learned to use, and the remainder of which, by imitating others, he has well-nigh spoiled. To move multitudes with the passion-music of Bach one needs to have a grand organ, full orchestra, and enthusiastic chorus, all handled by a skillful leader. To sway men with the wonderful message of divine love for sinners one needs skillful use of that most wonderful of instruments, the human vocal organ. Is it morally innocent for a preacher to tell the story of the gentleness of Christ as if in a rage, and with an utterance half screech and half growl?

There are fervid young souls who could tell pulpit experiences that would convince men as to the need of voice-building and training; they could tell how, as they stood face to face with the hungry audience, while the Holy Spirit breathed upon them, and great thoughts swelled within, burning like volcanic fires, they were helpless before the mighty storm. They could tell of such moments when the divine afflatus came upon them, and they seemed to have been changed for the moment into a human cyclone held in with chains. They could tell how futile the effort to meet such a supreme exigency by more violently straining the already weary voice. With what pathos could they speak of their heart-breaking sense of failure and of hours of resultant anguish! How often the glowing climax of the kindled soul has been smothered with a gasp!

For such moments—and they ought to come often, if not every time the man of God stands before a congregation whom God has sent hungering and thirsting to him—the preacher needs the mastery of a mighty voice. Some have fancied that if the Spirit is with them it is sufficient; but the fact is, the more the Spirit comes upon a man in preaching the greater the necessity for a voice of great compass. The possibilities being so much greater, the demand for mighty vocal resources is so much the more imperative. Those grand men who have the sublimest thoughts and emotions to utter need all that art can do to aid in their adequate expression. If anyone is to be careless of voice and manner in the pulpit, let it be the preacher who has nothing of moment to say.

The best voice, like the best mind, is the product of culture. It is both physiological and psychological. Three things are absolutely necessary to its production:

1. The entire physique must be in the condition of good health. The organs of speech are affected by the general health. It is impossible to keep them very much above the average condition of the rest of the body. Sickness, acute or chronic, must modify vocal action. Perfect health is essential to the fitting presentation of gospel truth, plus the earnest preacher's emotions; to that kind of speaking that moves men and compels attention, that sways masses as by a power they cannot resist. Our thought is not of a man in the pulpit by sufferance, seeking by every art of weakness confessed by attitude, tone, and gesture, to please a handful of critical listeners; but of the man of God speaking winningly, indeed, but with power commanding attention from eager crowds, holding every eye fixed, every ear attent, every soul rapt. Of this kind of speech we say that it is in large measure a physical performance, in so far that it depends on pure physical energy, and is, beyond all question, an exhibition of nervous force. True, as will be seen further on, it is more than that—very much more—but it includes that. Without a store of energy, the product of a frame well knit, well nourished, and well trained, the pulpit orator will never do his best work. He will not be able to endure the labor of profoundest thought nor to sustain the fires of the mightiest emotions. Much less will he be able to command a voice capable of responding to the demands of the pulpit. We do not speak of strength of voice merely in the sense of loudness. Within certain limits the weaker men use the most voice. Being compelled to use all their voice in order to make themselves heard they form the habit of using the shouting style. The ability easily to produce strong effects is necessary to graceful and forceful expression. The most impressive effects are produced by contrast, which requires great range of vocal power. Signs of fatigue in the speaker are, oratorically, calamitous. Woe to the preacher who allows the audience to pity him! For the best results he must speak in tones fitted to the expression of impassioned thought without sense of fatigue or sign of it in his voice or manner. From first to last he must be fresh and elastic and full of vigor. The power that electrifies the hearer is generated in the speaker's soul, but it is transmitted by his voice.

It is true that some weak and even sickly men have done

much good in the ministry. Their heroic souls, conceiving great thoughts, have dominated weak bodies for a time and wrought wonders among the people. Sometimes such men—rare sons of genius—have done far better work than others with sound bodies. But with better health they would have done still better work. To fully meet the requirements of an earnest, consecrated, gifted soul, the voice must be enlarged by culture. Its latent resources must be called forth by long and skillful training. The vocal organs are composed largely of muscular fiber, and must be developed under the laws which control muscular growth, which are nutrition, exercise, and rest. Mr. Shepherd, in *Before an Audience*, almost bitterly condemns elocutionary instruction, and advises the young orator to produce the desired results by sheer force of will. As well advise the untrained runner to win the race by force of will, or command the ambitious but flabby-muscled youth, in the same off-hand way, to outrow the champion oarsman of the world. As easily could an untrained pianist give, at will, a brilliant rendering of most difficult music. Speaking commandingly requires both strength of muscle and skill in its use. Neither skill nor strength can be secured at demand by an effort of the will. Eloquence is not kept on tap, to be drawn at will by those who have sufficient effrontery. The highest results of muscular action are never secured till long training has made it automatic. No artist ever accomplishes his best until by training he reaches the point where painful effort is unnecessary. The winner in the race is never so weary as the beaten competitor. He who goes into his pulpit wholly untrained, resolving to reach some ideal excellence, is doomed to failure. The laws of nature laugh at him. The soul tied to earth by the necessity of attending to petty details cannot spread her pinions for lofty flight. The pulpit is not the place for the display of mere will-power. If will is dominant in the speaker the audience will be repelled. The winning preacher is a winsome man.

The high training for which we plead must be secured at home, not in the pulpit; and, indeed, must not be so much as thought of in the latter place. Its object must be to secure great strength and range of voice, and perfectly normal and automatic use of these new acquisitions. The various details of elocutionary instruction are not inventions to be sneered at by

those who hate the artificial. They are nature's own method, as illustrated by those who are nearest God's idea. The only path back to nature is by long and patient daily drill in the elements of vocal culture. He who will be at the trouble to walk this path will at length reach the point where the voice will serve the soul as God meant, and where thought and emotion unfailingly give their own color to the vocal expression which they inspire, and to all the body's movements as well. He will then illustrate, when speaking, the saying of the immortal Tully, that "every thought and emotion have from nature their appropriate look, tone, and gesture." The culture of which we speak consists of the daily drill of the organs of speech and the discipline and development of the entire body. The artificial life we live renders it impossible, without constant, regular, and systematic physical culture, to maintain the body in the condition requisite for the best pulpit work. Digestion must be good, nervous force abundant, the muscles firm, and the whole frame well knit and trained until it is lithe, agile, and graceful. The loss resulting to the cause of Christ from the inability even of scholarly preachers to meet the physical conditions of success is beyond computation.

It is said above that special vocal drill must be accompanied by general physical culture. The reasons are not to be found in any arbitrary laws or rules of the elocutionists whom Mr. Shepherd so bitterly denounces, but in the unalterable laws of living muscular tissue. It is the same general law as that which underlies all education. One purpose of all educational processes is to transfer responsibility and labor from the conscious to the unconscious brain and nerve centers. Vocal culture does for the organs of speech what literary training does for the faculty of verbal expression. He would indeed be an ineffective writer and speaker who should attempt to carry in mind all the rules of grammar, rhetoric, and logic. In the educated speaker all that labor has been made subconscious toil, as the result of discipline. That is what requires to be done for the spoken language and its innumerable variations. Is it unreasonable to claim that it must be done in the same way—that is, by appropriate and long-continued drill?

Let the reader bear in mind the purpose of preaching. It is not simply to tell the gospel message; that could be done by

the printed page. It is designed to persuade, to move men, to control their will, to inspire them to action. This cannot well be done by the unimpassioned reading of sermons nor by their monotonous extemporaneous delivery. But all classes of men are easily swayed by a speaker whose flexible vocal organs respond fully to the play of pathos and humor in his own soul. Before such a speaker audiences are always defenseless. There is no chance work about it, no mystery, and no failure. Given normal conditions, and the results may be looked for as confidently as the phenomena of electricity. The preacher thus educated may expect every time he speaks to get results commensurate to the value of his thoughts, which is a consummation devoutly to be wished. It must be regarded as a happy deliverance from the mortification of seeing one's best, most honest, and most earnest efforts fall flat on the listless ears of a weary audience. We mean to say distinctly that such deliverance is possible to every man who has anything valuable to say. He who speaks to pure intellect by mere words, however well chosen the words may be, must generally fail, for there are few audiences capable of attending to anything so abstract; but he who speaks to eye, and ear, and all the soul's susceptibilities at once by rich vocal tones, nicely tuned to every turn of the eloquent thought and glowing with all the ever-varying hues of a great soul's emotions, will never wholly fail. Positively dull he never can be.

But are not the conditions herein referred to so difficult as to be practically beyond the reach of all save those who possess oratorical genius? No. Analysis discloses the secrets of genius and art teaches their use. Mr. Arnold, the skillful author of the *Light of Asia*, denies that the poet must be "born," and maintains that the art of poetry may be learned like any other, and that he is himself an instance of the fact. Be that as it may, *orator fit* has always been said, and is true. Every man of feeling and education would be eloquent were his soul's moods able to control the machinery of vocal and physical expression. The failure is partly the fault of the said machinery and partly that of its master. It is the fault of nondevelopment through nonuse. The cure is not in a code of rules, but in a return to nature. The practical question is as to the method of applying the remedy. Before answering, we must

look more particularly at the evil to be cured. It is vocal inadequacy. To express the infinite shades of thought and emotion the speaker uses but two or three variations instead of many. So far as this limitation is physical it can be removed in the normal man—and most men are normal—by appropriate physical means. So far as the limitation is psychological it can as certainly be removed by conformity to laws that are universal.

Why does many an able preacher deliver an excellent sermon in a humdrum and tiresome voice? Is he unable to speak in any other way? On the contrary, he will develop ability to imitate any tone that may be given him as a model. He will soon, under good instruction, recite a selection after the model given by his teacher. Why, then, can he not use the same variety in preaching? We know that as soon as he warms up in his sermon he forgets, as he ought to do, all about the new voice. For this there are two reasons: mentally old habit prevails over new purpose; muscularly the stronger fibers control the action. Any given tone must give employment to certain muscular fibers. By a voice of narrow range the greater portion of the muscles of the vocal organs are unemployed. The particular fibers commonly used receive larger supplies of blood, by which they are better nourished and made relatively stronger, precisely as the blacksmith's right arm becomes stronger than his left. When a speaker attempts to speak in any other than what he erroneously calls his natural voice, he puts an amount of labor upon the muscles employed to which they have never been accustomed. The nerves controlling them are also made to do what is, for them, overwork. Nerve and muscle alike protest, work reluctantly, and gradually fall back to their old place. At the same time the psychological difficulty contributes to the same result. Because of long habit the old voice is produced automatically, without any action of the will consciously exerted. But to make a different voice the man must give it his constant attention. This he cannot do and have liberty in extemporary address. Hence in a few minutes the old voice appears. His vocal reform is a failure, but his sermon is saved from total wreck. And it is well. It were better to use the poorer voice than spoil the sermon in an ill-advised attempt to use a better one. There is no need, how-

ever, that this should go on forever. Not to improve in public address is to deteriorate, for the reason that such preaching is exercising our defects and confirming them. Hence many cannot preach as well at fifty as they did at thirty. This is one reason why some intellectual men have been forced to retire from the pulpit long before their natural force had abated. Life-long pulpit labor in violation of nature's laws is destructive of the power of agreeable utterance.

This brief analysis of the trouble reveals the remedy. Under the laws by which a voice has been spoiled it may be restored and perfected. Let a course of vocal exercises be chosen that will call into action, normally, in due succession, every part of the entire vocal machine. Let these exercises be used daily from thirty minutes to an hour. This will call more blood, and hence more nutrition, to every fiber, and so impart increased strength. In due time the equalized circulation will equalize power. There will be no more dominant parts to tyrannize in speech and control in expression. Each part will be ready to respond when needed, and as long as needed, and to retire when done with. Thus the physical side of the trouble is easily and naturally remedied. The result is inevitable. To one called to preach it is not at all a question of can or cannot, of talent or no talent, of good or bad voice, but merely of a docile following of the simple hints of nature. At the same time, under the same treatment, the psychological difficulty is insensibly passing away, as do the snows of winter under vernal sunbeams. During the hours of drill, while the mind is at liberty, it attends to the labor of using first one part of the vocal ligaments and then another, until the old chains of iron habit are broken. A new habit is formed, the habit of a skilled performer on a splendid instrument. The man who was a pauper in tone, color, and power has become a millionaire. Given right guidance in the application of these principles, and most earnest ministers would be able to secure gratifying results. The younger men would gain the chief prize, but even the older men would be profited. Want of space forbids any attempt to indicate the necessary exercises.

2. In what has gone before it has been assumed that the best voice cannot be secured independently of mental culture. By best voice we mean perfected vocal organs faultlessly used. As

we have seen, voice is physiological in its base, psychological in its use. It is organized matter used by trained mind, so that results depend both on the instrument and the user of the same. As an untrained performer cannot get faultless music even from the grandest organ, so an untrained mind cannot make perfect use of the finest vocal machinery. A student, through inattention, may get superior mental and æsthetic culture without corresponding improvement in the use of his voice. He may, in spite of refinement and elevation of character acquired later in life, permit the habits of his earlier and perhaps ruder life to rule his speech. The final touches of excellence cannot be imparted to the voice from the outside. In the last analysis the best voice is the automatic expression of the man at his best estate. A coarse man, for a temporary purpose, may assume a refined voice. But an assumed voice is not a good voice. It is perilous and needs constant watching. Any sudden gust of passion may blow the veil aside and reveal the actor. It is tiresome to exhaustion to be always vocally posing. It makes life a hollow sham, a pretentious unreality. No good man wants to spend time in putting on a vocal mask. The best voice is an honest voice. It is from within, not from without. It is solid gold, not plate nor gilt. Its refinement of tone is the measure of the speaker's refinement. Its grace, flexibility, variety, force, and sweetness are unstudied revelations of mental discipline, good taste, and sound judgment as to the due proportions and proper relations of thought and emotion. It needs no watching, but may be trusted everywhere, out of the pulpit as well as in it. It cannot be surprised into a false note. Many a man, while preaching, reveals his want of culture by his inflections, by the quality of his tones, or by his use of the degrees of force. He is, perhaps, a strong man, but evidently a diamond in the rough. His brusqueness speaks out, his unfinished quality is manifested. To take a few lessons in elocution will not much help his case, and may make it worse if the attempt at improvement end there. Without the broader, deeper culture of body and mind of which we have spoken, no study of rules, no skill in mimicry, will give the preacher that vocal power without which he must return to God with fewer sheaves than he might have taken.

3. The third essential prerequisite to the best voice is a good

heart. It may be stated as a law that whatever affects the man materially will modify his voice. Changes wrought in the condition of the body by fright, sickness, or overwork immediately appear in the speech. If those changes are transient, the vocal signs of them soon pass away; if permanent, the effects on the voice become fixed. The same law holds good as to moral and spiritual characteristics. How inevitably changes in the disposition assert their power to affect the quality of the voice! The fretful, pouting child is not acting when he speaks in a whining tone; he is but obeying laws whose action is imperative. The angry man, dominated by rage, uses without design the tone-color which is nature's sign of anger. Persons who hear his voice, but not the words he speaks, will know that his wrath is kindled. When pleasure rules the hour, and all the nature revels in delight, it is perfectly natural to speak in tones that are at once recognized as evidences of the fact. Everyone responds thus to the changes passing over him, unless we except, here and there, a very solemn preacher, and even he does so unless when in the pulpit. When, during a conversation, a man's heart is suddenly hardened toward his interlocutor the acute ear may detect an instantaneous modification of the voice. But it is not the transient moods alone that affect the action of the vocal organs. Still more powerfully the prevailing condition of the heart does so. This constitutes the disposition. The kindly, cheerful, sunny-hearted man is revealed by the tones and inflection used in his most casual speech. Even the least experienced may detect the surly soul by the surly voice. The cynic can scarcely lay aside his freezing tones for an hour of social intercourse with chosen friends. Who has not felt the fascination of a low, sweet, persuasive voice, every note of which was lute-like, and the effect of which was refreshing and restful? A presiding elder, fearing that a certain young minister would be spoiled by his early popularity, said to him: "You have nothing of which to be vain; you do not preach great sermons; but you have a very pleasant voice, and the people like to hear you for that reason." Could he have paid the young man a finer compliment? But he did not know what he said. The voice charmed the people because it told of the gentle, winsome spirit that ruled the preacher's entire life. One of England's greatest prime ministers said that he

never dared speak before Parliament when he had a state secret in keeping, because at such times all that was in him was sure to come out. His words are of broader application than he intended. "Out of the abundance of the heart the mouth speaketh," and that by its tones as well as by its words. The dominant traits, whatever they may be, that color the inner life will also color the media of expression.

Oratory is not a knack; eloquence of spoken utterance is not a trick. Grandest effects can be produced only by grand men. It is an imperative law that those who wish to be of large proportions in the pulpit must be colossal when out of it. No pangs of special preparation, no fervor of ambitious effort in the hour of delivery, can make a giant of the pigmy. True, sometimes the Spirit of God seems to temporarily transform a man in the pulpit and to enable him greatly to surpass himself. It is doubtful, however, if those who persistently neglect the ordinary means of culture are often thus honored. Those who constantly seek the presence of the Holy Spirit to mellow, refine, and ennoble the nature are far more likely frequently to enjoy such extraordinary uplifts, while their ordinary efforts will grow increasingly effective. The noble, magnanimous, consecrated soul, educating every fiber of the body, training every attribute of the mind, will speak the word of the Lord most powerfully and win most trophies for the world's Redeemer.

Geo. K. Morris.

Art. VII. — HISTORICAL PREPARATION FOR CHRISTIANITY.

History, in one sense of the word, may be defined as the science of man's progress and development in associated life. In another sense it is the methodical record of the facts and the principles involved in the progress of the society, the nation, or the race, as the case may be. It differs from biography in taking account of the community of men rather than of the individual. Again, history is neither the chronicle of events nor the annals of nations. It is much more than either. The chronicle of events is but the skeleton; history must present facts in the relations of life—must itself be animated with vitality. It must trace out the lines of cause and effect in human progress. It must discover the points at which societies touch each other, and show their mutual action and reaction. It should also mark the proper limits of the society or the nation, and assign it its appropriate place in the scale of influence or civilization. Moreover, history must discover the principles of progress, the conditions of social and national welfare, the circumstances which have contributed to the amelioration of man's lot, and the institutions which either simply indicate the steps in the movements of past ages or remain as the embodiment of present attainments. Then, again, it should point out the errors and their causes which have appeared, neither hiding the true face of the past nor extenuating its crimes. By thus presenting an inductive view of facts and events, in relation to man and to each other, under the various forms and conditions of associated life, history furnishes the basis and lays the foundation for political and social science.

In a higher view it must frame a philosophy of its own discoveries and give at least an approximate explanation of that course of events the record of which it presents. This the Christian historian aims to do. He looks forward as well as backward. He sees the hand of divine Providence in the course of human events and offers that as the true philosophy of history; and he hopes, as the influence of the Gospel leavens society, for the final triumph of Christian civilization.

It may be questioned whether there is any sure ground for

this hope. As an unprejudiced historian, free to distinguish the limits and admit the claims of truth, can he find traces of the work of Providence in the course of events? A mere dogmatic reply would not be a sufficient answer. If, however, we find a coincidence of causes and a convergence of events occurring in different historical fields, meeting at an appropriate point, adapted for the service of Christianity, and as conditions, though not in any true sense causes, of its energy, lending their aid to the promotion of its influence, we shall have found some vindication for the position of the Christian historian, and some confirmation of the Christian conviction of truth, by a kind of evidence similar to that which justifies the theistic argument from design in nature. This historical adaptation we hope to find exemplified in the antecedent conditions and events preparatory to Christianity; and if it appear that all preceding history, so far as it has any permanent influence, either directly or indirectly contributed to the preparation for Christianity, we may justly infer that it was designed, and we may confidently expect to find Christianity standing in the most important relation to all subsequent history.

In general it may be said that the period immediately preceding the Christian era was marked by three prominent characteristics—expectation, unification, degeneration.

I. 1. The animating principle of all Jewish history was reliance upon prophetic anticipation and hope in its fulfillment. The Jews as a nation certainly had a most checkered career, but no changes of fortune could diminish the spirit of their national unity or lessen the ardor of their national expectation. The whole course of their history was that of a unified and progressive life. The hope of Abraham, the father of the faithful, that of him should spring up a great nation which would touch all the nations of the world with a living power, projected itself onward through almost countless generations. That hope maintained its influence over all legislation, whether relating to public or private conduct. It left no room for the amalgamation of the people, either as vanquished or victors, with any other nation. Yet it encouraged them to assimilate all that might come, from whatever source, as a contribution to their progress.

As captive bands in Egypt the descendants of Israel grew to national greatness. Every influence, not excepting the condi-

tion of abject slavery, lent its aid to the unification of the people and the confirmation of their hope. Released from Egypt they wandered in the wilderness, and a new generation, trained by the hardships of nomadic life, settled as conquerors in a rich and adequate territory. But their government, though a theocracy, was not yet settled and firm. The realization of their hopes had not yet been reached. The establishment of the kingdom was in some sense a defection from God, but it was a necessary step in the progress of events. With it came the building of the temple, the center of hope and the sign and seal of the divine presence. Both temple and kingdom were destroyed after they had completed their purpose, and the idea of monotheistic worship and of the sovereignty of God had been firmly fixed in the Jewish mind. Now the Jews were prepared to maintain their faith in the face of the world, and it was time for other lessons. The captivity is the beginning of widening influences and new instructions. Prophecy ceases and a new hierarchy arises whose business is interpretation. The synagogue becomes necessary as a place of meeting and instruction. Again, under Grecian influence, the Jews were scattered to all parts of the civilized world, not to lose their distinct characteristics and become absorbed in the general community, but to act as missionaries and to inculcate the prophetic expectation of their race, which no adverse circumstances, either political or religious, could weaken, much less destroy. Now that the ancestral dominion was lost, the belief that a new king of David's line should found another kingdom, more glorious than the first, became intensified. Thus Israel should be gathered again into one, and all the nations become proselytes.

2. The writings of the Jews were characterized by the same prophetic anticipation. The Hebrew Scriptures, from the first promise made to Adam and Eve down to the last utterance of Malachi, seem to indicate the coming of One whose advent would be of the utmost importance to the world at large. These books were written by various authors, at various times, and on various subjects, legal, historical, prophetical, poetical, but they are bound together in unity and harmony by one common hope, which gives a logical connection to the whole. Especially does it seem that at every critical epoch in their history emphasis is placed upon the Messianic idea. Abraham was

assured that through his children blessing would come to the whole earth. "The law from the first exhibited the image of a nobler law," and Moses was a type of a higher Lawgiver. With the establishment of the kingdom there came another form of Messianic representation. When David had reached the acme of his power prophecy delighted to declare that a "son of David" should rule forever. The captivity served as the occasion to give a wider view of the world-wide sway of Israel's true king. The prophetic books are replete with the Messianic idea contained in definite promises, typified by historical representations, and expressed by various figurative illustrations. The later Jewish writings also contain numerous descriptions of the coming kingdom, and the signs with which it would be accompanied. Whatever defection existed among the later Jews, they did not eliminate from their writings the hope of deliverance.

3. The typical character of the Jewish worship indicated that it was temporary, and must in time give place to something better. The temple, with its altar and holy of holies—the various sacrifices, corresponding to a variety of human experiences—were symbolical of a nearer approach to God, a more manifest and complete satisfaction of religious needs and higher spiritual relations. The Levitical worship was valuable chiefly as it typified the spiritual. It gained most of its force from the prophetic idea which it contained and the antitype whom it represented. In the period immediately preceding the Christian era the Hebrew worship was formal and lifeless. The temple service had become cumbrous and exacting. Traditionalism had introduced a number of vain external observances; but beneath and beyond all there was hope of moral deliverance, undefined though it might be.

4. The attention given to genealogies is additional evidence of the same expectation. The people did not care so much for the past as for the future—not so much for the descent from Abraham as for the anticipation of the Messiah. It was this thought which kept the tribes distinct from each other, so that nearly two thousand years from the time of Israel Joseph goes to his own town of Bethlehem for the enrollment commanded by Cæsar Augustus. In their accounts Matthew and Luke both recognize the importance of the genealogical argument by tracing the descent of Jesus according to his predicted tribal ancestry.

5. There was a widespread expectation of some great event soon to occur, as indicated in the gospel history at the time when Jesus began to teach. The people came from "Jerusalem, and all Judea, and all the region round about Jordan" to John's baptism, wondering "whether he were the Christ." Then there was Simeon, a man "just and devout, waiting for the consolation of Israel," to whom it was "revealed that he should not see death before he had seen the Lord's Christ." Anna the prophetess shared the same expectation with others who were "looking for the redemption of Jerusalem." Paul could say, "Unto the promise made of God unto our fathers our twelve tribes, earnestly serving God day and night, hope to come."

The existence of this hope is further attested by the rise of the party of the Zealots and the appearance of false Christs who came forth hoping to take advantage of the times and establish their claims to Messiahship. The testimony of Gamaliel is in point: "Before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed and came to naught. After this man rose up Judas of Galilee, in the days of the enrollment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad." Josephus speaks of such false leaders as "vagabond men and deceivers, who, under pretense of divine inspiration, compassed revolutions and changes, and persuaded the multitude to indulge in mad hopes." Even the stubbornness with which the siege of Jerusalem was sustained was due to the hope of Messianic deliverance.

6. Jesus himself takes account, in his teaching, of the prevalent expectation. He declares that he himself is the fulfillment of prophecy. In the synagogue, after reading a well-known Messianic prediction, he says, "This day is this Scripture fulfilled in your ears." To the woman of Samaria, who ventured to express the opinion of her race in respect to the Messiah, he said, "I that speak unto thee am he." Again, to the Jews he said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." But why multiply examples? The whole tenor of his teaching assumes that he is the son of prophecy, and that he has come in the full-

ness of time to obey the will of his Father, and to satisfy the needs of a people who are waiting in desire for him.

7. There are evidences of a similar expectation among the heathen races. Tacitus and Suetonius, as well as Josephus, give their testimony to the fact that there was throughout the East a strong conviction that a new king would arise in Judea and attain a world-wide dominion, who would also unite under his command the forces of good and light and dispel the evil and darkness in which the world was enshrouded. The Zoroastrian faith beheld a struggle between the god of good and the demon of evil in association with their respective auxiliary spirits. In the same struggle good men and good angels were arrayed in conflict with wicked men and evil angels. It was believed that right would at last triumph and the victory would be sure. A mediator was also expected whose mission would be reconciliation. The magi fully attested their expectation of a Messiah by inquiring, "Where is He that is born King of the Jews?"

8. Among the Greeks and Romans, also, there are traces of an undefined expectation. Take, for example, the fourth of Virgil's eclogues, which has been compared to the prophetic words of Isaiah. The most plausible explanation of this remarkable poem supposes it to express the prevalent feeling of the time. The several succeeding ages predicted in the Cumæan verses had almost run their course; a short time, and the cycle would be completed and the golden age would return with abundance of provision and of peace and joy. What if, as some have hinted, the ultimate source of Virgil's predictions was a Jewish sibyl? Whether derived from Judean influence or not, it is historically certain that there was a very general expectation of a coming One whose beneficent influence should be extensively acknowledged.

II. 1. A second significant characteristic of the period is found in the principles of unification at work. When Aristotle aroused in his pupil, the young Alexander, a love of the Greek language and literature and the Greek modes of thought and manner of life, he little knew that he was adding another link to the chain of circumstances which should lead to such important events in the world's history. The glory of Alexander was of short duration, but the work which he accom-

plished was of vast consequence. With the march of his army the barriers between the East and the West were broken down; and, though the kingdom formed by Alexander was split into fragments at his death, the dissemination of the Greek language and thought, the new interest in the different races, and the unity of impulse did not die out until they had accomplished their immediate purpose and were transplanted to a more productive soil. When the apostles of Christianity, and especially the apostle to the Gentiles, went on their missionary journeys they were able to speak the Greek language with all its philosophical exactness, and whether at Antioch, at Philippi, or at Athens, they had hearers who clearly understood their speech. Moreover, the language was precise and spiritual, and capable, with slight change in intensity, of expressing the highest thoughts of philosophy and religion. The missionaries of the present day, who encounter so many linguistic difficulties, know how helpful this knowledge of Greek must have been.

2. The influence of the Greek language was well supported by the work of the Roman legions and the authority of Roman law and government. However selfish the policy of Rome may have been, we cannot fail to see how her conquests aided the early victories of the Christian Church. What the armies of Alexander had accomplished in uniting the East and the West, the armies of Cæsar did in bringing the western tribes into closer relations. The triumph of Rome taught the value of organized force and central authority, and proved the weakness of tribal and factional parties and the folly of tribal pride. Then, too, the Roman law and jurisprudence were not without effect on the strength of Christianity. Whatever may be said of the later influences of Latin oppression and superstition, it cannot be denied that so far as the human side is concerned, in the troublous times when Gothic barbarism prevailed it was the organism of the Church which gave her the victory over the multiplying contending forces; and the organic form of the Church was borrowed from the Roman forms of government.

As the armies of the empire carried the standard of the eagle into distant lands better highways were constructed, commerce was immeasurably extended, the characters and customs of different people were made known, and travel was rendered both easier and safer. How important a part the commercial relations of

the time and the frequency of travel played in the extension of Christianity must be readily apparent to all. It cannot be definitely determined how the Gospel was planted in Rome itself. The most probable conjecture is that some traveler visiting Jerusalem heard the strange message of "Good Tidings," and carried it back to his own city. Thus change of residence and intercommunications both by land and sea combined to aid the more direct missionary efforts.

3. We have already had occasion to speak of the Jewish dispersion. It is necessary to note in this place how the settlement of the Jews in every part of the known world became the effective means of promoting the general unification. The political faith, the manner of life, and the religious practices of the Jews could not fail to exert a powerful influence upon the peoples among whom they dwelt and to attract attention to themselves. But there were also definite principles of unity binding together the "dispersed" among the nations. The various languages spoken by the sojourners at Jerusalem on that memorable Pentecost when Peter preached were significant in reference to the spread of Christianity. There was throughout the "dispersion" the same creed, embodying belief in one God, in the divine mission of Moses, and the authority of the law and the prophets. There was a common form of worship in the synagogues of East and West. There was the same general mode of life, similar peculiarities and characteristics, and a common practice of separation from the Gentiles, who in consequence often subjected the alien Jews to persecution. But stronger than all other influences was that of Jerusalem, around which all precious memories clustered and all hopes centered. There stood the temple, with its wealth and stately ritual. Toward Jerusalem the eyes of every Jew turned alike in synagogue and private worship. From every synagogue the temple tribute was sent to Jerusalem annually. Every Jew aimed to go at least once in his lifetime and attend one of the great feasts in the Holy City. That strongest of all Jewish feelings, the great Messianic hope, turned the expectation of the scattered people toward Jerusalem and bound them together in an unfailing bond. The effect of the Jewish dispersion can scarcely be overestimated in respect to its unifying influence, however paradoxical the proposition may seem.

4. It would be a grave omission to pass by the philosophical systems which had been growing up without recognizing their importance in relation to this subject. By their methods they gave system to thought and effectiveness to investigation. In its analysis the philosophy of the time furnished means of testing the claims of Christianity; in its synthesis it provided the form and mold for building up an imperishable Christian philosophy. It was of great consequence that this preliminary work had been done before the Christian teaching presented its claims to the world. Much also had been attained in training the mind to noble and spiritual thoughts. As there were reformers before the time of Luther, so there were those among the nations who, it may be said, possessed a measure of inspiration before the full dawn of the Christian era. Among these were Plato, Socrates, and others, who by their religious faith and ethical teaching in some measure prepared for the ethical life based on faith in Christ and love to God.

III. 1. A third important characteristic of the period was "the impotency of existing moral and religious systems to give satisfaction." The nations were not irreligious, for religious rites were observed in state and home as well as in temple and grove. The Latins always declared war and made peace according to some semi-religious form. Sacrifices were made and omens observed even on occasions of comparatively small importance. At Rome many forms of religion were tolerated and encouraged. In Athens any system of religion would receive attention, for the Athenians "spent their time in nothing else but either to tell or to hear some new thing." Paul found them too god-fearing, for they were accustomed to the worship of "the unknown god."

2. There was, however, a decadence of religious systems. The religions of the East had settled into stagnation or had degenerated into empty speculations and mystic fancies. In Greece the popular religion as represented in the time of Homer was a peculiar system of anthropomorphism. The gods were portrayed as gigantic men in whom all the jealousy, anger, lust, love, and hate of men were manifested in a degree appropriate to their superior dignity. They were localized, and were limited in their activity by time and space. They were often at war among themselves. Yet the gods were

not a terror to the Greeks, who were content to believe themselves surrounded and overshadowed by supernatural powers, and to find some divine spirit in every phenomenon of nature.

Grecian theology, as represented by the lyrists and the tragic poets, seems to have been in a state of transition. An idea of retribution similar to what is called in modern times "poetic justice" was introduced, but there was no certainty of religious hope and no satisfaction for a religious life. Skepticism began to manifest itself; and though it was considered by Sophocles as the culmination of wickedness, it became outspoken and daring in Euripides.

It was reserved for philosophy to complete the ruin of the old superstition, though it was unable to provide anything satisfactory in its place. Even philosophy itself, after arousing the spirit of unbelief, was unable to maintain its own position. The more complete degeneration was evident in the Stoic Pantheism and Epicurean atheism of later times. There was general dissatisfaction and doubt; all religions were tolerated, but there was no faith in any. The mind sought in vain for a satisfactory hope, and morals were correspondingly low.

At Rome, too, the old faith was dead. All the gods, even those of the conquered nations, were tolerated, but none were trusted. There was no satisfaction in the exacting ceremonies which the time required. There was no hope for the future. The doctrine of immortality might be respected for its age, but it had no place in philosophy or faith. Even morality was pure only on the pages of the essayist, not in practical life.

Among the Jews the degeneration was even more marked. We have already spoken of the destruction of the kingdom and the dispersion of the people. Both by captivity and voluntary exile the Jews were carried into various parts of the world to form a starting point for the missionaries of the Messiah, who almost everywhere knew how to use the synagogue for the benefit of the Church. But there was a wide difference between the spirit of the later Judaism and that of Christianity. The old zeal and integrity which characterized the prophets could no longer be found. The law was made void by tradition. Under a load of outward observances the spirit had been crushed. The Sadducees who led the reaction against the excessive ritualism of the Pharisees had, as might

have been expected, gone over to the other extreme, and had practically committed themselves to infidelity. The Essenes, on the other hand, sought satisfaction in mystic asceticism, which, it was hoped, might give freedom through the conquest of the sensuous nature. Each attempt to escape from the pressure of the age and to revive the spirit of the past issued in failure. The hope remained, but the spirit was gone. And so Judaism and heathenism, traveling by very different routes, had met at the same point and waited in anxious expectation. Nor did they wait long, for the time of the Lord was at hand.

This review of the preceding conditions aids in explaining how the early Christian Church made such rapid growth. It met the prevailing expectation with a satisfactory answer. It provided a remedy for the prevailing moral disease. It began its work under favorable conditions. There was persecution, it is true; but persecution could only be of short duration. It was the temporary frenzy of uneasiness and disease. Christianity brought the healing power.

The old systems had decayed; Christianity gave promise of being as much more enduring as it was more elevated, spiritual, and satisfactory. It proved its superiority by rapidly permeating society, until it overturned the Roman power itself and transformed the wandering tribes of Europe into civilized nations practicing a new morality and cultivating the arts of peace. Its civilizing influence has continued and increased, and it gives fair hope of continuing to the world's end. But, whatever may be the future of Christianity, it remains for its opponents to account for the helpful conditions which conspired to aid its inception. How came it that at the right time, in isolation from the more active scenes of life, a system should spring up in every sense suited to the circumstances of the time, and prepared to take its place as the central power and the vital principle of human history? We have the temerity to say that it was the hand of God in the affairs of men.

Samuel Weir

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

CHRISTIANITY IS ALTRUISTIC IN ITS DISPOSITION TOWARD MANKIND AND in its works of sacrifice wrought in amelioration of human need. To an impartial student of comparative religion the unselfishness of the Gospel must ever remain among its most pronounced characteristics. The genius of the Old Testament, even under the racial emphasis of the Mosaic economy, was one of self-denial for others; the spirit of the New is that of the most complete and perpetual self-renunciation of which redeemed humanity is capable. In the fulfillment also of those scriptural precepts enjoining sacrifice for men the believer is permitted to rejoice that the Church of the past has so nobly realized the divine commands. One may lift the veil of history without poignant fear of startling surprises and new revelations of Christian cowardice, but rather with a feeling of allowable pride in the heroism of the Church through previous ages. Even in the pre-Messianic days the altruistic spirit had its illustrators in a long line of prophets who renounced self-interests for the sake of their times, as Elijah, who braved the wrath of Ahab for the good of Israel; or Jeremiah, who suffered the public shame and the galling pains of the stocks; or Daniel, who faced an agonizing death in the interests of his people. And much more have the years of later Christianity been illuminated by the sacrifices of the exponents of the faith, their life-long abnegations, their physical sufferings, and even their martyrdom for the sake of others. Beginning with the central figure—the great Pattern, whose self-forgetfulness is summed up by Peter in the statement that he "went about doing good"—the long succession of "apostles, prophets, evangelists, and teachers" establishes the self-sacrificing spirit of the later Church, its irrepressible love for souls, its willingness to "spend and be spent" for men. The distinction between the Gospel and heathenism in this respect, which has often been pointed out, has undergone no modification at the hands of later students of ethics. The false religions of the world are stolid, self-absorbed, misanthropic; Christianity is warm, self-forgetful, philanthropic. To the former, humanity is but coarser clay without exalted quality; to the latter, a clay that may be molded by the divine hand into vessels of enduring honor. But the remembrance of this distinctive characteristic of the Christian faith carries also the thought of its enduring accountability to mankind. In no jot or tittle is the obligation of the Church lessened to the unchurched masses of the world. Among all the departments of Christian toil the call is for the renewed girding up of the loins for service; and so much the more because of the astonishing doors of opportunity that open before the workers of the Church and the dawning of the promised millennium that streaks the eastern sky. That reservoir of sup-

plies, the treasury of the Church, should be enriched by the fuller contributions of its membership, bestowed not on the basis of their inclinations but according to the limit of their uttermost ability. Despite the presence of so many princely givers in the Church it is nevertheless the lamentable fact that too much of the Christian benevolence of the day is sporadic, unenthusiastic, paltry, unprompted by the highest motives of the Gospel. For that systematic, spontaneous, larger, and rightly prompted giving, which is the ideal beneficence, the causes of Christian education, Church extension, hospital service, and philanthropic endeavors of every sort, wait with expectant desire. The missionary movements of the age—so heroic in their spirit and so successful in the harvest of immortal souls already gathered—must find their sustentation in the self-sacrifice of Christian believers. Until the time shall come when the work in any specific missionary territory can be carried on by native converts, new missionary recruits must go forth from the home lands to fill the depleted ranks of the workers. In the spirit of Paul and Silas and Barnabas, these heroic ones must not count their lives dear unto themselves, so that they may finish their course with joy. And it is to the honor of present Christianity that so many workers have already pressed their way to the front, both in the departments of home and of foreign missions, whose apostolic sacrifices and godly toil have made the desert to blossom as the rose. The lesson is an unchangeable one for the Christian Church. "Whosoever," said the Lord, "will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The spirit of this teaching permeates the entire Gospel; its illustration in practical living is the highest privilege of those disciples who follow in the footprints of the suffering Master.

THE DOCTRINE OF THE PAROUSIA IS AN ENGAGING STUDY FOR THE Christian Church. The explanation of the perennial interest it excites is not impossible. In part it may be that the abstract fulfillment of prophecy is involved, whose realization the biblical student feels to be necessary to the integrity of the Scriptures. Partly it may be because an appeal is made to man's imaginative faculty in the portrayal of an event at once unparalleled, spectacular, and climacteric. And certainly it is in part because the highest interests of humanity are concerned, taking hold on immortality and eternal blessedness. From these and possibly other considerations it is not a surprise that the inquiry of the Christian Church has ever centered around the millennial doctrines, and that eager eyes, as if they might pierce the veil which separates the seen from the unknown, have peered forward to discover these uttermost secrets of eschatology. All post-apostolic discussions of the doctrine of the Parousia to be of value must have a scriptural basis. Whatever teaching is of this nature in the Old Testament, however little, has its force; all that was spoken by Christ with reference to the dispensational close, though intermixed with

many predictions as to the overthrow of Jerusalem; and the much that the Pauline epistles, like the letters to the Corinthians, Thessalonians, Timothy, and others contain on the second appearance of the Lord. That the Fathers were not indifferent to those passages predictive of the end of the world is discovered in all the patristic writings. Therein was the Scripture made the basis of commentary and the ground of radical difference of interpretation. Such a method lends force to the writings of Papias, Irenæus, Origen, Methodius, and others. The Second Advent literature of modern times is also closely critical of the inspired truth, so that none may enter into the fullest understanding of the question who has not made the holy word his text-book. And this is well. So transcendent a question, involving the termination of terrestrial life, the destruction of mundane creations, and the establishment of a new heavens and a new earth, should not turn on merely human speculation or on the capricious and varying scholarship of successive ages, but should have its basis in a predictive word that the great Author of nature and of life has himself inspired. Nor has any age been more advantageously situated in its study of the Scriptures on the Parousia than the present. In its patient and surpassing scholarship, its inheritance of the beliefs and teachings of eighteen centuries of Christians cholars, and its dispassionate desire to know the truth, it is the best age of church history. Through its inquiries the doctrine of the Parousia should reach a more satisfactory definition.

The Church of Wesley is still on the forward march. The statistics of American Methodism, lately issued in bulletin form by the Superintendent of the United States Census, present a forcible setting forth of the steady, persistent, resistless growth of this great denomination. So far as the compilations are now finished Methodism leads the van among the Protestant denominations of America, aggregating the grand total of 2,240,354 communicants, and maintaining church edifices whose total valuation is $96,723,408. There is a sense in which the publication of such statistics, whether of Methodism or of the other great denominations of the United States, is permissible and necessary. Without their regular and somewhat frequent collection there would ensue, both in civic and in ecclesiastical affairs, bewilderment and chaos. Yet there would seem to be a certain immodesty in the gratuitous parading of such statistics before the world, and a definite danger in their too frequent quotation among the workers of any specific Church. The prime purpose of ecclesiastical organization and continuance is not self-aggrandizement, but the conversion of unbelieving men to the Christain faith; and this supreme purpose calls for the exercise of Christlike denominational humility as well as the unwearied industry of the Church of God. To lay undue emphasis on the aggregate of membership and property, of benevolences and Sunday school statistics, as the present tendency somewhat seems to be, is to sacrifice quality for the sake of quantity. Methodism in particular, which is a creature of providence, has a far greater mission in the world

than to enter into any unseemly competition with other Churches of different creeds and customs for the doubtful honor of numerical leadership in the land. Her exalted commission to mankind is sublimely set forth in the familiar words of the Episcopal Address: "We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent and spread scriptural holiness over these lands." If American Methodism has been blessed with numerical supremacy, in the fulfillment of this divine commission, her primacy is the measure of her responsibility to God and man. Whether the causes of her leadership lie in the peculiarities of her doctrine, the zeal of her ministry and lay workers, or are the natural momentum of a great body successfully set in motion, does not enter into the consideration. Or whether she shall continue in the lead of the denominations of the land is not the chief reason for anxiety; but whether she shall nurture in the rudiments of Christian doctrine, and shall lead to the heights of religious experience, the many millions of souls which Heaven has committed to her keeping. To this result should be subordinated the unseemly pride of any enthusiast for Methodism and any exuberant believer in her polity and institutions to whom the late census bulletin already may have brought a large measure of satisfaction. Undue sectarian boastfulness is reprehensible on the part of any branch of Christians as something unworthy the Church of God. Christ should be first; the interests of the denomination should follow afterward.

The ingenious theory of Harnack as to the eucharistic practice of the early Church deserves the passing notice of the student of ecclesiastical literature. As announced in the *Texte und Untersuchungen*, this inquiring student has sought by an appeal to Justin to show that bread and water, instead of bread and wine, were the elements employed by the early Christians in the celebration of the Lord's Supper. In a word, the burden of his argument seems to be that because the text of Justin contains an actual substitution in two instances of the word *οἶνος* for *ὄνος*, therefore the word *οἶνος* in its relation to the eucharist is an interpolation. The theory is at least engaging, though the argument by which Harnack seeks its establishment is not tenable. For its novelty the question is not without its attraction to the student of the recondite. We can imagine that Christian practice would also be to some degree affected were Harnack's argument established by the voice of early ecclesiastical history. Could it be certainly shown that the practice of the early Church was the use of water instead of wine it is not difficult to imagine an attempt at revolution in the method of the present eucharistic celebration, at least on the part of those religionists who in their observance of Christian worship exalt the letter above the spirit. But the student of early church literature turns in vain to the patristic documents to find a substantiation of Harnack's view. The consensus of these historic volumes, on the other hand, so clearly proves the universal use of wine as an element in the celebration of the holy communion as to leave no valid room for difference

of judgment. The assumption of Harnack must be classed among those unscholarly and useless attempts which are sometimes made to base a doctrine or an ecclesiastical practice on a single and even an uncertain word in the original text. Christianity has no need to prove its beliefs or its ceremonies by such doubtful methods.

The Order of Public Worship for the use of the Methodist Episcopal Church, which is reproduced in the Discipline of 1892 from that of 1888, deserves the particular attention of our Methodist Societies at the commencement of a new quadrennium. The abstract propriety of enjoining such a uniformity of worship for a Church, however widely distributed geographically, must go unquestioned. In the actual practice of different denominations maintaining a prescribed form of worship is also found a justification of the theory. Thereby is doctrinal unity conserved, a bond of coherence established between the scattered societies of an ecclesiastical organization, and a fit recognition paid to that sense of harmony which is a basal principle in religious as well as in temporal affairs. Concerning the excellencies of the particular form of public worship contained in the present Discipline there can be no reasonable ground for debate. As is well known, it is an evolution from an order directed by a previous General Conference; and having received the approval of the Committee on the State of the Church and the indorsement of the Conference itself in combined session, it is to be received as authoritative and final. Unhampered by any necessity in the use of a cumbersome ritual, like that upon our brethren of English Methodism, the Methodist Episcopal Church is free to establish such an abbreviated and timely order of worship as the needs of the day may suggest. In the analysis of the particular Order of Service which we mention will be found that proper recognition of the propriety of responsive reading, that simplicity which is not unaccompanied by dignity, and that nice balancing of the liturgical and emotional elements involved in true Christian worship, which will commend themselves to the critical examiner. Without claiming that it is the best possible form of worship that human wisdom may devise—a claim that it would not be the part of prudence to make—its continued recommendation by the governing body of the Methodist Episcopal Church is pertinent, and should be received with a loyal spirit by the separate congregations of our faith. In view of its enjoinment, the disregard that is shown its practice by many of the churches of Methodism is consequently a feature that surprises an observer. The order of worship that is substituted seems sometimes to turn on the preferences of the appointed pastor, sometimes is modified by the artistic desires of the officiating choir, sometimes has been transmitted as a legacy from times immemorial. In any instance it is not proven that these substitutions and emendations are an improvement on the official provision. Loyalty to the established institutions of the Church compels a conscientious regard for the direction of the Discipline. The coming quadrennium furnishes the opportunity for this improvement.

CURRENT DISCUSSIONS.

CHRISTIANITY THE CONSERVATIVE FORCE IN FREE GOVERNMENTS.

An American statesman once remarked that "our institutions, based on the intelligence and virtue of a free people, will founder without the universal application of the means of intellectual and moral elevation among the masses." This observation has become trite, because its sentiment has been wrought into the thoughts of all intelligent Christian citizens. The philosophy to which it gives expression is strongly set forth by that profound thinker, Professor Amiel, in his *Journal Intime*. He was not an opponent of democracy. He believed it to be the "least harmful" of governments. Yet he detected a "fiction" in its postulate, "that the great majority of the electors in a State are enlightened, free, honest, and patriotic." This postulate, he says, "is a mere chimera."

He then proceeds to affirm that "the majority in any State is necessarily composed of the most ignorant, the poorest, and the least capable; the State is therefore at the mercy of accident and passion. It always ends by succumbing to the rash conditions which have been made for its existence. A man who condemns himself to live upon the tight rope must inevitably fall; one has no need to be a prophet to foresee such a result."

Passing for the present Amiel's over-confident assumption, that every democracy is sure to fall, we call attention to what there is of truth in the principle which, as he asserts, is the democratic peril; to wit, the necessary ignorance, incapability, and unreasoning character of the majority of electors in a democracy. Amiel, doubtless, had in his mental retrospect the democracies of antiquity. Their majorities were of this character. Heathenism did not educate the common mind, nor develop the moral sense of its masses. Therefore the fall of its democracies was inevitable. With such an untaught majority a democratic government in any age, in any country, must sooner or later come to a disastrous end. The wisdom, the intelligence, the self-restraint, the respect for law, the sense of moral obligation, which are indispensable to all good government not being dominant in the electors, those high qualities will not be sought for in the men to whom they commit the administration of their national affairs. On the contrary, their choice of legislators and administrators, being guided by blind instinct, by capricious passions, by sordid cupidity, and by hatred of laws which operate as restraints upon vice, would naturally fall on selfish demagogues gifted with art to flatter their vanity or with money to purchase their political support. The destiny of every democracy based on such a majority of electors is truly and graphically set forth by Amiel's homely metaphor of the man self-condemned to live upon a tight rope.

But Amiel's "postulate," when applied to a democracy in a Christian country like ours, is not the absolute fiction he takes it to be. It is only

a half truth, inasmuch as while it is true that among the majority of its electors many are ignorant, passionate, vicious, unreasoning, and stupidly indifferent to patriotic and moral considerations, it is also true that Christian Churches and free public educational institutions do exert more or less enlightening influence upon the thoughts, opinions, conduct, and political action of even its lowest classes. Perhaps we ought to except from this statement very many of the extremely ignorant and semibarbarous immigrants now pouring into our country like a disastrous flood, who, owing to our purblind political folly, are soon to be numbered among our electors. But possibly the wide dispersion of these prospective electors over our extensive territories may keep this source of political and moral decadence from becoming too great an evil for mastery. Nevertheless, their ever-increasing numbers is a grave fact, threatening, if not the permanency, yet the peace and healthy development, of our democratic institutions. These untaught aliens do add immensely to that class of electors whose instincts, passions, and prejudices dispose them to follow the lead of those unprincipled demagogues whose vampire appetites find their choicest food in the life-blood of free governments and highly civilized institutions.

But while it may be true that Amiel's chimera is not to be found in our country, it must not be taken for granted that our peaceful progress is absolutely certain. Is it not undeniable that an evil spirit is abroad, which, if not arrested, must emasculate our Christianity, corrupt our political life, disturb our industrial interests, embarrass our financial affairs, increase the number and magnitude of criminal offenses, breed discontent, and occasion manifold violations of social order? One cannot look with an observant eye on the surface of society without noting its resemblance to the sea when ruffled by a rising wind. Nor can one listen attentively to the voices of the people without hearing sounds like the moaning of the waves when troubled by an approaching storm.

Does one ask, Whence comes this social unrest, these indications of apprehended ills? Reflection bids one seek it in an obvious and too general tendency to indulge in that wild, ungodly liberty which consists in substituting action springing from unmixed selfism—that is, from selfish motives and for selfish ends—for "action guided by divine law and curbed by divine authority," speaking through the conscience. St. John sounds the depth of this question and unveils the evil quality of this base action when he says, "Every one that doeth sin doeth also lawlessness, and sin is lawlessness" (R. V.). Ungodly liberty is lawlessness.

Is it pessimism to affirm that a widely dominant lawlessness is the evil spirit which is responsible for the grim unrest, the abnormal violence, and the increasing criminality of the times? It is, if it be true that lawlessness is the characteristic of only a small class, and productive of only a few cases of wrongdoing. But can it be truthfully said that the main evidence of its existence is in those recent deeds of violence perpetrated at the instigation of a few leaders of laborers' unions? An optimistic and apathetic observer, inclined to "let matters go as they will," may

persuade himself that it is; but he who looks into the various public spheres of human activity, holding the word of God in his hand as a light to guide both his eyes and his understanding, is compelled to confess that lawlessness is regnant, not only in the breasts of bloodthirsty strikers, but also in the spirits of very many men who rank high as politicians, financiers, merchants, manufacturers, managers of wealthy corporations, and legislators. Lawlessness in the sight of the all-seeing One is always a crooked, ghastly, loathsome presence, albeit in the sight of men it often masquerades in garments of pleasing shapes and attractive colors. When clad in the dirty blouse of an infuriated striker it is hateful to all sober-minded men, but when it is clad in broadcloth, and heard speaking with a silvery tongue of stocks, bonds, mines, cotton bales, and cargoes of wheat it has an aspect of innocence which sometimes beguiles even shrewd and saintly observers. Nevertheless, however it may appear to men, it is ever and always the same repulsive thing in itself and in the sight of God, because it ever and always rejects his law as its rule of action.

Tested by this eternal principle, how much that passes for virtue and respectability in the lives of men is branded as lawlessness by Heaven's recording angel! Taking this searching, far-reaching principle as one's measuring rod, into what department of modern life can one enter and apply it to prevailing practices without being shocked by discoveries of lawlessness? Beginning, for example, with the labor organizations, one notes their reckless disregard of the interests of society when, in defense of their absurd claim of right to avenge the real or fancied wrongs of a few of their members, they inaugurate "strikes" which, as in the case of great railroads, inflict incalculable losses and immeasurable discomfort on thousands of persons in no wise accountable for the alleged wrongs they seek to avenge. The obvious and rank injustice of such violent action demonstrates its disregard of divine law, which requires every man and every class of men to respect the rights of other men, and brands it as unmitigated lawlessness. No wrong act can be righted by the perpetration of another wrong act.

And this opprobrious designation belongs also to the violence which destroys property and in various ways abuses men who refuse to join labor organizations and submit to the dictation of venal leaders. All such violence has its origin in the spirit of lawlessness. Having rejected the will of God as its rule of action, it is equally reckless of the laws of the State and of the rights of other men. Not having respect for law as law, the violent man is not law-abiding except so far as the dread of the force which is behind the law restrains him from any misdeeds to which passion may incline him. Unconsciously, perchance, he has made himself a dangerous man.

Taking this test principle into the business world, one blushes for the honor of humanity to see it so very generally trampled under foot. In city exchanges, for example, some men covetous of gain conspire to enrich themselves by risky speculations and shrewd manipulations, which, if

unsuccessful, pull down financial ruin upon themselves, and, if successful, take money from others without rendering any equivalent. In many branches of business one sees combinations constantly formed to create monopolies in the products of nature and in manufactured articles which rank among the necessaries or conveniences of life, for the purpose of making enormously unjust profits. In some manufacturing interests the hire of the laborer is often cruelly cut down and products are adulterated. In the management of railways and pleasure steamboats the Sabbath is systematically desecrated, as it is also by publishers of Sunday newspapers. Still more culpable is that great army of saloon-keepers and brewers, who by catering to the drink habit are as perpetual pestilences to the lives of men and blighting curses upon the character and social life of the people. It does not enter into the purpose of any of these classes to make the law of God the invariable rule of their business action. Their action must therefore be ranked with that lawlessness which St. John includes in his definition of sin.

Taking this test principle of the apostle into the sphere of politics, one finds it as recklessly trodden upon as in the circles of labor, finance, and business. Lawlessness stalks with a lofty brow and unblushing countenance through the realm of political life like one "to the manner born." Not that Christian patriotism in political circles is by any means a defunct virtue, for doubtless there are millions of citizens who, if need should arise, would even die for their country. But these noble souls, if not outnumbered, are yet largely overborne in the political arena by professional politicians, whose love of place, power, and profit is immeasurably stronger than their affection for the best interests of their country. These pretenders to patriotism are corrupters of our political machinery. They believe in bribery. Many of them gain places by bribing venal electors, and then use the offices thus corruptly gained as sources of personal advantage. There are many venal voters to whom a ballot is not an instrument by which a freeman seeks to give practical effect to his principles, but a bit of paper representing the paltry sum which a basely corrupt candidate for office has promised to pay him for it. The number of such electors is legion. Connecticut, says Professor J. W. Cook, of Trinity College, Hartford, has over twenty-six thousand and Rhode Island five thousand such purchasable voters. There is probably no State in the Union which is not dishonored by many such unpatriotic despisers of their political birthright. It is by such creatures that the halls of legislation are made to number many men whose votes for legislative acts are as purchasable as the electors whose ballots gave them their seats. It has been too truly said that to such lawless legislators "the State is a shop with self-interest for a principle, or, rather, an arena in which every combatant fights for his own hand only. Self is the motive power."

Besides these classes our democratic system has to bear the burden of the vast body of ignorant, vicious, self-abandoned creatures found in the slums of all our large cities. Taken together these "submerged" electors constitute an ominous feversore on our body politic. The demagogues

who manipulate party machinery know their price; for being electors they form a part of that mixed majority which governs the country. We say mixed, because, happily for our national future, there are in our majority millions of voters who are neither ignorant nor lawless, but intelligently wise, judicious, and unpurchasable men. The proportion between these law-abiding electors and the lawless classes described above cannot be determined by any human investigator. Without being overmuch optimistic one may hope that the former, if they could and would all act in harmony, would constitute a majority and govern the country. But being divided by party lines they do not so determine the action of the electoral majority as to keep lawless men out of official positions. In like manner the forces of the lawless classes are not concentrated, but divided. The consequence is that the electorate, both in the State and in national governments, is, as said above, of a mixed character. Hence the majority of our unique democratic government is not composed, as Amiel affirms of democracies in general, of "the most ignorant, the poorest, and the least capable," but of these blended in uncertain proportions with "enlightened, free, honest, and patriotic citizens." Hence our democratic system is not like Amiel's metaphorical man on the tight rope, sure to fall.

Neither is its continuance *absolutely* assured. Its endurance is conditioned on the relative growth of the lawless and law-abiding forces distributed throughout the body politic and in all political parties. These hostile forces are contending, like mighty athletes, for victory. Which will win who can certainly predict? The political corruption which is notoriously potential in various degrees throughout the political arena illustrates the alarming activity and strength of the lawless spirit. In like manner the partial success of such reformatory movements as the Australian voting method, and the enforcement of the principles of the civil service reform, demonstrate the activity and increasing power of that law-abiding force on the triumph of which the continuity of our free institutions depends.

The antagonism between these contending forces is eternal. They are absolutely irreconcilable. They are mutually expulsive powers in the individual and in society. The lawless force wages perpetual war against God, "moral liberty, conscience, respect for the soul, the very nobility of man," all which is doomed to destruction when God is refused his right to supremacy over the soul. There is therefore no self-reformatory principle in lawlessness. Its self-reformation is a moral impossibility. Hence both the individual and society must either descend into destruction or surrender itself to the guidance of the Master of life. When society rejects God's rule it by that very act debases, diminishes, hinders, and degrades itself. When it submits to his will it is thereby ennobled and elevated. The destinies of nations are determined by their moral attitude toward God.

Wherein, then, lies the hope of prosperity, permanence, and development in our democratic institutions except in the submission of the majority of

the people to the will of the God of nations? That submission, and that only, is national blessedness, for only of a people thus submissive to the King of kings, whether in a republic or under king, kaiser, or czar, can it be said, "Blessed is the people whose God is the Lord!"

At this point we may recognize the conservative value of Christianity in a democratic government. It is not a religion for any one class of men, but for all. Its mission is to each and every person. It offers its sublime truths and privileges to all men without distinction. It is therefore eminently fitted for a government which reposes on the principle of human equality. It teaches the duty of every man to make God's law the rule of his every act, and is therefore hostile to every form of that lawlessness which imperils the peace and perpetuity of free governments. Conscience, it says, is the corner stone of society. A true democracy is "first and foremost a moral thing. . . . Without honesty, without respect for law, without the worship of duty, without the love of one's neighbor—in a word, without virtue—the whole is menaced and falls into decay;" and neither wealth, nor industry, nor numbers "can maintain erect and whole an edifice of which the foundations are unsound."

Christianity is also a check on those aspirations after official distinctions which are so characteristic of people whose governments offer abundant opportunities to all their citizens to acquire the honors and emoluments of political office. One of its great lessons is that the best man is not he whose brow is garlanded with the laurel of official dignity, but he who, whether so honored or not, "is the most unselfish man." Christianity has its recognized *noblesse*, which is not composed of men whose ancestors were men of military or literary renown or whose names are highly titled, but of men whose dignity consists of "voluntary self-sacrifice" and of constant obedience to the voice of duty.

The function of the Christian Church is to promote and "defend humanity in men." Its motto, its war-cry, says Amiel, is, or should be, "Man! the true man, the ideal man!" And its ideal man is that model of all that is morally beautiful in humanity, the man Christ Jesus. To realize that ideal in all its members is its supreme aim and its most effective source of moral and spiritual influence over the lawless classes. What a glorious light would flow from it into the very heart of the nation if every one of its members bore the likeness of the holy Jesus! If not one could be found within it whose deeds could be justly branded as lawless, the world would gaze with amazement at the power of divine grace to glorify humanity! If no deed of violence, no act of injustice, no oppression of the hireling, no adulteration of a product, no evidence of covetousness, no participation in any combination to make unrighteous gain or in any speculation for obtaining money from others without rendering an equivalent, no act giving countenance to sabbath breaking, no profit reaped from the sale of articles hurtful to health and morals, no act of political corruption—nothing, in short, that could be classed with that lawlessness which repudiates the divine will—what a mighty power the Church would be in the republic! That she is now a bright light, a

grand conservative force in society, is unquestionable, albeit her light is somewhat dimmed by the participation of some of her members in lawless practices. But the moral perils of the times, as well as the voice of her Lord, cry aloud to her to put on her most beautiful garments, to trim the colossal lamp of holy example, that through the multiplication and uniformity of her good works men may discern the presence of her indwelling Lord, and glorify him by turning away from their lawlessness to conduct regulated in all things by the will of the great Supreme.

With her light thus made gloriously refulgent, a mighty impulse would be kindled within her to fulfill her mission to this nation and to the world. That mission is not to fight a doubtful battle with evil, but to *overcome* it. Conquest, not mere occupation, is her duty—the conquest of the whole world, "beginning at Jerusalem." Having separated all who claim her fellowship from every mode of lawlessness, she will yet be under obligation to fight that deadly spirit in the political, the financial, the business, and the social world, until it is put to utter rout, and supplanted by the rule of Him who, having bought the world with his own blood, claims his right to rule over it. To win this victory she does not need to enter into direct formal conflict with the details of politics, finance, business, or labor organizations, but only to strike at the lawless spirit which is the spoiler of them all. Her demand of American society is the enthronement of Christ in every individual and in every sphere of activity. His enthronement signifies the overthrow of all lawlessness and the highest prosperity of the republic. When the Church resolves to enthrone him in the republic, and puts forth the full power of her faith, she will achieve this grand end. For "this is the victory that overcometh the world, even our faith." And this faith, raised to its highest power in the Christian Church, is the only conservative force that can save our country from the lawless forces now working for its destruction.

CURRENT SKEPTICISM—THE SCIENTIFIC BASIS OF FAITH.

It is a superficial view which regards the age in which we live as a skeptical one. On the contrary, it may be said that the ages of faith have returned to the earth, and that, too, with a nobler type of faith than the world ever knew before. The secular press is never done quoting bits of gossip about Darwin's doubts and Huxley's debate with the apologists, or more recent trials for heresy, until the impression is produced on many minds that the foundations are moving from under Christianity. Yet the misrepresentation in the case is evident.

This question may be examined under two aspects, namely, the condition and characteristics of the Christian Churches, and the attitude of the great poets.

THE ACTIVITY OF THE CHURCHES.

To-day is incomparably the best day Christianity has ever known. Not only are there more believers in the world than ever before, not only

are believers increasing beyond the increase of populations, not only are they besieging every pagan nation on the face of the earth, but, what is of more significance, the quality of the Christian religion is finer in every way than ever before. There is a sincerity, an intelligence, a spirituality in the religious life of the Churches which has never been surpassed, and which reproduces the triumphant aggressiveness of the first century. The newspaper philosopher and the cloister philosopher may conjure up gloomy visions of the future, but the thoughtful observer who goes among the Churches and studies their zeal and the practical character of their piety will have apocalyptic visions of an approaching millennium. In proof of this witness such phenomena as the Christian Endeavor convention in New York, the Chautauqua assemblies of this summer, the Epworth League movement, or the Young Men's Christian Association work in every corner of Christendom. If a religious dyspeptic wishes a tonic, let him spend a week in a convention of "Christian Workers," and he will go forth with new life in his blood. Creeds are not forgotten, but Christ-like deeds are at a premium. The faith once delivered to the saints is cherished, but not as a form of words for the tongue—it is a faith that works by love. The dominant characteristic of the Christian life of our time is an intense love and loyalty to the Lord Jesus Christ.

THE ATTITUDE OF THE GREAT POETS.

The great poets are the truest exponents of the real life of an age. Dante, the voice of seven silent centuries, speaks forever for his times. Milton voices Puritan England and that splendid epoch when the nations secured the Bible and the great Protestant Churches were founded. Pope—cold, artificial, skeptical Pope—voiced the arrested life of England a century and a half ago. Cowper reflects the great reformation of the eighteenth century, while in Coleridge and Wordsworth we feel again the warmth of a living faith—master spirits who recall those old Hebrew prophets that regarded Nature as the living garment of the Deity.

Who are the supreme singers of to-day? We all know them well: Tennyson, the Brownings, Bryant, Lowell, Longfellow, Whittier. These seers comprehend their times. They have the culture of their age and of all ages; but if asked for the last word of philosophy or the best message for man, they answer with united voice: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." If any young man is tempted to skepticism let him reflect that the men of our time who feel most profoundly the life of humanity are believers, and not skeptics.

UNREST CONCERNING CHRISTIANITY.

But while all that we have said is true, it must be admitted that there is unrest among multitudes of well-informed persons concerning the permanence of Christian faith. There is a vague fear that Tyndall and Darwin in their skeptical conclusions have the correct deduction from the data of science, and that agnosticism is inevitable. Yet we may look dispas-

sionately at the case, and, as far as possible, in the clear light of reason. It is certain that under the guidance of science we are sweeping into the horizon of new constellations of truths. The new chemistry marks a revolution in our conceptions of nature. That little wonder called the spectroscope has given us a new universe. Evolution, which, like "the horrible shadow" in Macbeth, crowds itself into every intellectual feast, has come to stay. The science of historical criticism puts its cold finger on every ancient opinion. The Christian Church is entering a new epoch, and has not yet found her relations with the new order. Conflict and readjustment are inevitable in a living world. Every great epoch in history has been characterized by struggles with new problems. Through difficulties honestly stated and faced God leads the race to higher levels.

THE CREDENTIALS OF SCIENCE THE WARRANT OF FAITH.

In this discussion of the grounds of religious faith the argument from Revelation, as recorded in the Scriptures, is purposely omitted. We are dealing with natural religion, and we purpose to show that the doctrines of God, immortality, and other cardinal doctrines of Christianity, such as sin, redemption through Jesus Christ, and eternal life, are defensible on precisely the same ground as the great theories of science. The claim we make for the fundamental conceptions of religion is that they have the same warrant as the fundamental conceptions of science. The logical basis of faith is identical with the logical basis of scientific theory. Some knowledge of God has come to man just as the generalizations of science came, and the confirmations of faith in God are similar to the confirmations of gravitation.

If it be said that the thought of God is incomprehensible, so also is gravitation. Who can comprehend the assumed principle of gravitation, namely, that every particle of matter attracts every other particle in the universe? How can a thing act where it is not? How can the moon pull the waters of the sea after it when there is no coupling belt between the moon and the sea? In every yellow leaf that falls to the ground through these autumnal days the human mind confronts absolute mystery.

Similar reflections apply to the undulatory theory of light, to the molecular theory of physics or chemistry, to evolution. The phenomena of light have led to the apparently impossible assumption of a universal substance which is so fine that it permeates all bodies, is of such excessive tenuity that it has no perceptible mass, whose parts are bound together more firmly than those of steel and possess an elasticity a million times greater than that of air. Every form of energy on the earth has come from the sun across this magical medium that fills all space. All this and much more is involved in the wave theory of light. Professor J. Parsons Cooke, of Harvard, following the authority of Jevons, of England, calls this luminiferous substance an "adamantine solid," because of the tremendous elasticity needed to produce waves that travel at the rate of 183,000 miles a second, and yet in the midst of this adamantine mass we move about freely and are unable to perceive it. Here is mystery indeed;

but the men of science have absolute faith in the theory which involves it all. It is conceded that these theories of science cannot be demonstrated; and, despite the fact that they are unthinkable and apparently absurd, they are believed because they harmonize certain phenomena of nature. The ground of certainty in these matters is the fitness or adaptation of the theory to all the facts. In one of his lectures before the Union Theological Seminary Professor Cooke said: "Man knows God by the same means and through the same sources that he knows the principle of gravitation, heat, and electricity. In each case an assumed energy acting through special channels under definite laws is the best explanation he can form of a certain class of phenomena. So also the assumption of an Intelligent Will, with power to create and power to sustain, is the commonly received explanation which man has formed of the origin and continuance of this universe in which he dwells."

THE LAW OF GRAVITATION.

Consider for a moment the case of gravitation. Certain facts were known of the relations of the planets to the sun. Kepler had proved that an assumed force by which the sun drew the planets diminishes as the square of the distance; and Newton calculated that if such a force acted on the planets they would revolve in ellipses, thus confirming another of Kepler's laws. Certain facts in mechanics relating to the earth were also known, namely, that weight was apparently the effect of a pull of the earth on all bodies, and that the pull was in proportion to the material acted on. Newton's great discovery was proving that *weight* on the earth was identical with what astronomers had called "central force" in the sun. As an apple has weight because the earth pulls it, may not the moon have weight for the same reason? But if the earth pulls the moon according to what we call weight, then the moon's motion must be influenced by it, and this may be the force that keeps the moon in her orbit. And if the earth and the moon are related in this way, why may not every star and sun in the universe be related under the same law? This was the great "guess," or leap of thought, that (according to tradition) came to Newton as he saw an apple fall near his mother's house in Woolthorpe, Lincolnshire, about the year 1666. It was several years, however, before Newton felt that his great generalization was confirmed by known facts; and the announcement was not made till the *Principia* was published, at least ten years afterward. But how improbable and incomprehensible is the thought that every particle of matter in the universe has a pull on every other particle!

These great generalizations are outside the realm of demonstration proper. They may be doubted, and some of them may be given up hereafter, just as the Ptolemaic astronomy and the corpuscle theory of light have yielded to other theories. But it is interesting to reflect that these beliefs, reached by inductive reasoning, are the only ones that stir the enthusiasm of men. For these they will fight and die; but we can't imagine, as Professor Cooke says, a man dying for a "theorem of

Pythagoras." And there never would have been a martyr to religious beliefs if these verities could have been reached by deduction—in a word, could have been demonstrated.

EVOLUTION AND MAN.

Let us even concede to science all that is claimed. Let us admit, for the sake of argument, her hypothesis of evolution, and put to her the old question of the psalmist, "What is man?" Man, she tells us, is an integral part and product of the system of orderly forces we call Nature. As the blossom on the apple tree in June is a product of the tree, so man is a product of the cosmos. Science is very bold. The universe is infinite in space, she says, and is bound together by a single law, the law of gravitation. It is also infinite in time, and is bound together by a single law, the law of continuity, the law of evolution. And through the vast geologic ages Nature was the gestatory mother of man, who, after long embryonic development, came to birth and independent life on the planet. This is a bold generalization; no one claims that it is proved; yet holding a theistic philosophy of nature it does not appear to be an irreligious generalization. But if one asks science whether man is an ingenious mechanism, which, like a watch, will soon run down, or like the perfume of a flower will dissipate into thin air, she is not ready with an answer. In her investigations she has confronted mysteries, and in reaching her conclusions as to evolution she has leaped unbridged chasms. She talks of *force*, or *energy*, but she does not know what it is, nor whence it comes. She speaks of a *law* of evolution, but is puzzled to account for the plan, order, and adaptations of nature without a superintending mind. She assumes *primordial atoms*, but cannot tell whence they came nor how they secured their infinite potency. And when she would pass from matter to mind, from movements in brain-cells to consciousness, she leaps, as Professor Tyndall has said, "into a vacuum." Genuine science is not arrogant, for she has discovered that as the area of light increases the horizon of darkness also increases.

THE SCIENTIFIC BASIS OF BELIEF.

Now, why does science believe in evolution and in gravitation and in the undulatory theory of light? For the simple reason that these bold theories harmonize the facts and phenomena of nature. They are not believed because they have been demonstrated, but because they furnish the best explanation of observed phenomena. Why do men believe in the immortality of the soul? Because the theory of immortality harmonizes with the nature of man and acts upon his faculties like sunlight upon plants. Why do men believe in God? Because the theory of a personal Will is the best explanation of the marvels of the universe. If there be difficulty in the conception of an eternal personal Being, yet to man's intelligence it is "the way of least resistance," and furnishes less difficulty than any other ever conceived. Lucretius suggested a "fortuitous con-

course of atoms" as the origin of the order of nature, but such a concourse is as mysterious as the thing explained. Rufus Choate said, "As well drop the alphabet and hope to pick up the *Iliad*." Darwin suggests a "struggle for life;" which, if he be granted the energy that maintains the struggle, might suffice for the destruction of nature, but cannot explain its evolution to nobler forms.

PERSONAL WILL A SELF-DIRECTING FORCE.

But there are some things affirmed by consciousness. Man has knowledge of relations between personal will and orderly force. He knows that there is self-directing power in his will. He constructs a calculating machine and sends a ten thousand ton steamship across the Atlantic in six days. Man also is a maker, and constructs little worlds of his own. The author of the Book of Job asked, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Yes; that is just what he has done. The lightnings obey him and execute his will beneath the sea and around the world. He has absolute knowledge, therefore, of mind as a power for securing on a small scale such phenomena of order and adaptation as he beholds on an infinite scale in nature, and for this reason he believes that within the universe and above it is an Infinite Mind whom he calls God.

MAN'S NATURE AND HISTORY.

Let us inquire for some of the facts in the nature and history of man, in order to apply to these facts the scientific principle which we have been considering. That religious theory which makes the best explanation of all the facts must be presumed to be the true theory.

The most essential and ineradicable characteristic of man is the *moral sense*. Every language has the phrase "I ought." Infinite in its manifestations, but irrepressible and eternal, is conscience. And in close alliance with this moral sense is the religious sentiment. Religion is the great historic force. It makes and unmakes the geographies and histories of nations. Find the Arab in the desert at noon, and he is at prayer in the shadow of his camel. So the Red man, the Esquimo, the Negro in the jungles of Africa. When James A. Garfield lay dying by the Atlantic Ocean, struck down by the assassin's bullet, the greatest republic of history was on its knees. Religion has built up every civilization of history. Sail up the Nile, and the only ruins one finds are monuments of religion. Religion founded the New World. Religion is the power behind the throne in the politics of to-day. Assail the religion of any nation, and within twenty-four hours it will explode like dynamite. But there are other strange qualities in man—friendship, love of kindred, hope, the sentiment called honor, affection; these must be accounted for and harmonized in any scientific theory of man's nature. One sees a mother bending over her sick child; for weeks and months and years she has tended him with unutterable tenderness and devotion, never too weary, never impatient. Heaven has no finer spectacle. One beholds a martyr

in the flames. A single word of compromise, and he may escape. But that word will not be spoken, and he falls at the stake, burned to a cinder. On a cross outside Jerusalem One hangs who calls himself "the Son of man," and in the anguish of mortal pain he prays, "Father, forgive them, for they know not what they do." Surely there is something divine and godlike in man! "How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!"

The problem before men of scientific thought is this: What generalization forms the best explanation of all the phenomena in the nature of man? What theory as to his nature and destiny fits most completely into all the facts and forms the best working hypothesis for human society? There are three answers to this inquiry. One is the answer of the old Roman, the materialism of Lucretius, "A fortuitous concourse of atoms." Death is an eternal sleep. A second answer is not an answer, but an evasion. Agnosticism says, "I don't know." One is tempted to call this cowardice. It is not science, nor is it after the habit of scientific thought. The other answer is that of Christianity: "One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

For nineteen centuries the Christian theory has been under verification in human society. Has it been found harmonious to the nature and the needs of man? "I criticise by creation," said Michael Angelo, as he carved the matchless Moses and set St. Peter's on the brow of Italy. Christianity points to her work in the world, and repeats the proud words of the great Italian, "I criticise by creation." Her principles have been tested by the individual man, in the homes of men, by great organizations called Churches, and by the nations of Christendom, and the result that has been reached is, that as light is suited to the eye and bread to the needs of hunger, so her teachings are suited to the nature and the needs of man. The rules of arithmetic are not more perfectly adapted to man's intellect than the teachings of Christianity are adapted to his moral and spiritual nature. It must be that a system which is so obviously a part of nature must have the same authenticity as the rest of nature. Natural religion leads through theism to Jesus Christ.

THE MAINTENANCE OF PERSONAL RELIGIOUS EXPERIENCE.

Among the farewell words of Paul to Timothy was the appropriate injunction, "Take heed unto thyself." The reference, apparently, is not to the maintenance of doctrinal integrity on the part of Timothy, however necessary creed belief was in those foundation times; nor to any eager struggle for ecclesiastical position in the apostolic Church, with a

hope of further preferment; nor even to the distribution of alms and the performance of good deeds throughout the provinces of Asia Minor. Exegesis rather warrants the interpretation that Paul had reference in his injunction to the personal religious experience of his protégé, and indicated the necessity of its unchanging continuance. "See," says the commentator, "that the life of God remains and the work of God prospers in thine own soul." Timothy was a responsible personality; he was under inviolable law. Antecedent to his apostolic work had been his personal confession of guilt and his voluntary act of saving faith in the Lord Jesus Christ. Accompanying his apostolic service was the necessity of a definite and uninterrupted experience. By what he was, no less than by what he did, was he to be judged in the great assize.

The lesson is a perpetual one for the Church. Human life moves in a circle; the experience of Timothy is the experience of the ages. In the Christian life, especially in the case of the religious devotee and worker, the tendency is ever toward officialism. The frequent handling of sacred things makes them common to the user. Pharisaism was the natural outcropping of this tendency in the days of the Master; sacerdotalism was its embodiment in the dark centuries; the amazing formalism of priesthood and of laity was its result in the eighteenth century reformation, when the voices of the Wesleys woke a slumbering world to the sense of sin and the way of salvation. And ceremoniousness is to some degree a characteristic of the modern Church. Associated with the ardent enthusiast in the Christian body will still be found the religious formalist, familiar with the abstract doctrines of Christianity, speaking all the shibboleths of the faith, given to works of ostentation, and even complimented with the honor of stewardship, the diaconate, or trusteeship in the Church, but ignorant of the power of religion, enjoying not its emotional life, and lacking the true seal of the second dispensation in his heart, the voice of the Holy Spirit testifying to his adoption. But because experience is exalted in the Scripture above natural gifts, or even triumph over unclean spirits, it deserves this present emphasis. It is better than the endowments of genius. It is the prime equipment. It is the only passport to the heavens. Fortunate is the believer who, like Timothy, maintains its steady glow in his soul!

I. Personal experience in religious things is conserved at the expense of many sacrifices. The same unalterable principle is involved in Christian living that is found in the pursuit of any earthly calling to its ultimate rewards. In every case of commercial success, of professional skill, or of martial triumph it is required that the whole man devote himself to the prosecution of his chosen work. Half-heartedness never wins; wholeheartedness captures life's prizes. The maturing into a Christian saint is not different in this respect from becoming a great chieftain, a leader among statesman, a millionaire upon the exchange. Men must pay the supreme price for righteousness, and that price is watchfulness, prayer, and self-abnegation. To the careless man the consciousness of the divine favor is an elusive possession. Like a quick-winged bird the assurance

that fills the believer's soul, unless sacredly guarded, will elude the possessor and fly away.

The whole trend of Christian biography shows the constant struggle through which the eminent leaders in the holy faith have always maintained their hold on religious things. While it is true in a glorious sense that the Lord keeps the believer, it is equally the fact, which should not be lost sight of, that the disciple is himself an indispensable factor in his own keeping. The divine Lord himself—united to the Father as none of his followers, in the nature of the case, may be—showed the necessity of prayer, and has left in the gospels the story of his night vigils. The apostle kept under his body—a conscious and voluntary endeavor—lest, though he had preached to others, he might become a castaway. All Christian living follows after this pattern. Narrow is the heavenly road. Formalism and even apostasy are easy. The traveler must ever watch his footsteps till he reaches the gate of the heavenly city.

II. Personal religious experience is the basis of the most successful Christian work. Other motives for religious toil, it is true, have mightily influenced men. In the mistaken identification of religious with temporal interests Charlemagne and his contemporaries sought the extension of the divine kingdom through the sword; constrained by which overmastering force the nominal adherents to Christianity multiplied rapidly throughout continental Europe. That the sword has thus proved a mighty ally in the outward advance of Christianity history abundantly testifies; that it is the mightiest force in evangelism none will contend; that it will in the future play any controlling part in the near bringing of the Messianic triumph is only an idle dream. The kingdom of the Master is not of this world. "All them that take the sword shall perish with the sword."

Again, in the ardent purpose of denominational increase, sectarian zealots have prosecuted the work of evangelization in many of the lands of the earth, and not always with indifferent success—a goodly number of proselytes, stable denominational edifices, and all the adjuncts of a churchly organization being the enduring results. Sectarian prosperity of this sort is one of the evident lessons of ecclesiastical history.

But mightier as a conquering force in the field of Christian toil than the implements of carnal warfare or sectarian zeal is the sense of personal alliance with the heavenly world, whose maintenance is here urged. The apostles in the post-Pentecostal days became witnesses of that which they had "seen and heard." The immortal leaders of the first centuries of church history spoke a similar story; and out of the abundance of the heart the voice of jubilant, tumultuous, resistless Christian testimony resounded along all the shores of the Eastern world. To mention also the names of Xavier, Fénelon, Luther, Fletcher, Rutherford, Madame Guyon, and the innumerable company of later saints is to recall their shining experience. They knew whereof they spoke.

The basis of the great Wesleyan revival, which will always have a fascination for the ecclesiastical student, was also a personal realization of the deep things of the Spirit. Its beginnings were on the English shores;

the American coasts were soon compassed by a company of self-sacrificing, simple-lived, joyous men, who witnessed to a wondering age what the Lord "had done for their souls." They spoke only what they knew. They declared what the heavenly voices had whispered to their hearts among the trees of the forest. They told of the Isaiah-like visions which the Holy One sent them in the night watches. They sang a new song—the song of conscious salvation, which ravished the ear of a weary world and brought an uncounted multitude to the feet of the Redeemer.

The present Salvation Army movement, whatever its grotesqueness and its defects as a working system, progresses also on this same principle. A personal knowledge of forgiveness, a personal participation in the joys of salvation, a personal reliance upon the Holy Spirit, gives emphasis to the spoken words of the witnesses in this recent religious uprising. The philosophy of all true gospel labor and progress is embodied in such examples.

> What we have felt and seen,
> With confidence we tell;
> And publish to the sons of men
> The signs infallible.

III. Personal experience may be cultivated by an appeal to the helpful aid of Christian literature. It goes without the saying that other lines of assistance must not be neglected, like the stated worship of the Church and private devotions. But, additional to this help, the warning, comfort, and incentive contained in the literature of Christianity are incalculable.

The Holy Scripture leads the list. Early in his experience Wesley declared himself to be *homo unius libri.* The maxim is for all his successors; its illustration in any denomination to the very last member of her ministry and laity would make the most magnificent and irresistible Church of human history. The frequent and painstaking reading of the word, for purposes of personal benefit, helps to make great saints.

Devotional volumes deserve an important place in this enumeration. To the student of Methodist history and the lover of her doctrines Taylor's *Holy Living and Dying* and Kempis's *Imitation of Christ*, for sentimental reasons will always seem precious. It was over their suggestive pages that the Oxford student bent in search of practical righteousness, and from them he indirectly derived that saintliness which will shine forever in Christian story. An open copy of the same *Imitation of Christ* was found by the bedside of the dead George Eliot, and maybe had spoken words of consolation to the departing soul. Mrs. Prentiss's *Stepping Heavenward* has been a benison to the generation. The devotional works of Frances Ridley Havergal are not less useful. The many handbooks of Scripture passages and of quotations from the hymnologies of the Church are aids to grace. In short, this whole department of sacred literature is replete with helps to exalted Christian living.

Sacred biography must also be instanced. The claim is undoubtedly

true that "the great lesson of biography is to show what man can be and do at his best," and that "a noble life put fairly on record acts like an inspiration to others." The direction of Dean Stanley on the use of Christian biography is therefore wise: "Study the lives, study the thoughts and hymns and prayers, study the deathbeds of good men. They are the salt, not only of the world, but of the Church." Nor is the study of the early Christian biography ever unreasonable or uninstructive. The words of Henry Martyn, on his voyage to India, express the benefit in this pursuit for all Christian students: "I love to converse, as it were, with those holy bishops and martyrs with whom I hope, through grace, to spend a happy eternity. . . . The example of the Christian saints in the early ages has been a source of sweet reflection to me. . . . The holy love and devout meditations of Augustine and Ambrose I delight to think of. . . . No uninspired sentence ever affected me so much as that of the historian, that to believe, to suffer, and to love was the primitive taste."

The whole department of Christian literature, whether of ancient or modern authorship, is thus a valuable storehouse whither the inquiring Christian may turn for help. Rightly to use the voluminous literature of the Church is to grow in the graces of the Spirit.

IV. Personal religious experience is the concrete illustration of the precepts of the Gospel. It is doctrine in practical operation; it is creed incarnated in flesh and blood; it is theory vitalized in the daily living of the sons of Adam. In comparison with the other proofs for the genuineness of the Christian faith it can never suffer. We must not underrate the value of apologetics as a department of evidence; this is sovereign in its sphere. Historic theology has its place and its recognized worth; the registration of the past is always vital. Systematic theology is an invaluable department of gospel proof; Augustine, Calvin, Edwards, Watson, and Hodge were giants who did an incalculable service for the Church in their masterly doctrinal definitions. It would be an inestimable mistake to set aside one of these divisions of study in the theological schools of the day; to withdraw the literature of any of these departments from the libraries; or to lay less insistence in the pulpit upon any one of them as indices to the true faith. The supreme religion of human history in its blessings to the race bears the supreme attestations of its truth.

The greatest emphasis, however, in the estimate of the busy and surface-thinking world, falls upon the personal living of believers. Limited in their opportunities for the investigation of the formulated arguments for Christianity, circumscribed by intellectual restrictions in the investigation of abstract doctrinal statements, and averse in many instances to such an employment of their time, the argument from an exemplary Christian bearing is available, intelligible, compelling. Such disciples among the Corinthians were denominated "living witnesses." Wherever in the ages they testify, men feel themselves in the presence of the supreme argument for Christianity, and confess the Gospel true. To maintain which influence on a critical age, as well as for the subjective reasons involved, the heart of the believer must be kept constantly attuned to sacred things.

PROGRESS OF CIVILIZATION.

THE RETROSPECTIVE IMPULSE as a characteristic of human living has its striking illustration in the Columbian celebration which for the coming year will occupy the world's attention. In the case of this commemoration there are recalled the foresight of a great discoverer, in his voyage across an unknown sea; the hardships undergone by himself and his fellow-mariners, but now softened in their severities by the lapse of centuries almost to the pleasures of a holiday excursion; and his gift of a new continent to humanity, whereon the greatest exploits of modern history are being accomplished. The personal achievements of the great discoverer in the present instance overshadow his personal qualities, and justify his world-wide fame. But the Columbian commemoration, both on the Spanish and on the American shores, is, as before remarked, a concrete illustration of the retrospective quality in the human constitution. Humanity is reminiscent as well as anticipatory; it turns to the past as to some great photographic gallery wherein are arranged in orderly groupings the romances and tragedies of the vanished years; and in this backward look it finds some of the sweetest, if sometimes saddening, pleasures of sentient existence. The different manifestations of this retrospective impulse readily suggest themselves to present consideration. To its existence and operation may be largely attributed the perpetuation of the great festivals observed in the department of religion. Even paganism has its commemorative observances, as the Saturnalia of the Romans. The remnant of the Israelitish people, scattered in the dispersion to the four corners of the earth, yet celebrates such great national events as the passover; and whatever the sense of defectiveness in the Jewish faith felt by those to whom Christian light has come, there is an irresistible impressiveness in this yearly look backward to the days of Moses for the reproduction, so far as possible under the changed conditions of living, of the first passover scene. The universal and gladsome observance of the Christmas festivities involves as well the exercise of the retrospective quality. The star of Bethlehem again shines in the Syrian sky for quickened Christian faith; among their stolid flocks the adoring shepherds hear anew the angels' song; and the eager magi again make their journey to David's town with their gifts of gold, frankincense, and myrrh. In the field of patriotism, no less than in that of religion, is further discovered the operation of the retrospective instinct. No heroes of history are as a consequence held in higher reverence than the great legislators of the past, its martyrs upon the altars of national welfare, and its chief captains in the warfare of the nations. In the indulgence of this instinct pivotal battles are recalled and celebrated, the births of famed warriors are made a civic holiday, and garlands are yearly laid upon the graves of the sleeping braves. And what shall be said of the influence of this instinct in personal life? Obedient to its impulse the most careworn and busy have

the disposition to notice the recurring anniversaries of birth, to gather up the mementoes of the departed, and to preserve among their sacred treasures some faded flower that in days of youth and beauty came as a lover's keepsake into their eager hands. Naught else was it than this impulse, as far back as the centuries of Genesis, that led the aged Jacob to recall with tender interest the field of Machpelah, and to say in plaintive retrospect, "There I buried Leah."

Of the value of this retrospective impulse as an ingredient in the strange composition of human nature none can make question. While its undue exercise may tend to the apotheosis of the unworthy dead, to a cynical depreciation of the present, and in general to a spirit of melancholy, in its healthful gratification it is, nevertheless, a legitimate component of human nature. The interests of religion, as we have seen, are thereby conserved, and the connection, always important and vital between the Church of the past and of the present, is maintained. Scientific knowledge, it is not necessary to say, is fostered by its operation, the geologic and archæological collections gathered in the great museums of the world being the outcome of its exercise. And in personal life, most surely of all, the realization of this instinct, if not unduly gratified, tends to well-being and satisfaction. The past thus becomes a factor in the doings of the present. If, on the one hand, through the workings of the imaginative quality the painter adorn his canvas, the poet write his sonnets, or the inventor and the discoverer realize their conquest, under the operation of memory the heart is touched to tenderness and the spirit kept in the vigorous exercise of those elevating sentiments without which man would become a brute.

The two conventions lately held in the interests of international harmony amid the natural grandeurs of Berne, in Switzerland, merit the approbation of the Christian world. The presence of three hundred delegates in the Fourth Universal Peace Congress, as the representatives of some fifty separate peace societies existing in eleven independent States, was a significant fact; while the deliberations of the body for five days, under the presidency of the distinguished M. Louis Ruchonnet, were too momentous in their scope and ability to be lightly treated. The hundred delegates likewise in attendance at the Interparliamentary Peace Conference included men of such high standing as Dr. Baumbach, Vice-President of the German Reichstag; Mr. Schenk, Vice-President of the Swiss Federal Council; Dr. Horst, President of the Odelsthing; and M. Ullmann, President of the Norwegian Storthing—their rank and their active membership in the parliaments of twelve independent European States proving the equal importance of this second convention at Berne.

It would be gratifying to notice the impressive personality of many of the delegates in attendance, and to consider in detail their important discussions with the conclusions reached. Yet it is sufficient for the purpose to observe that arbitration was the keynote of the sessions, and that

the trend of the discussions was strongly in the line of world-wide peace. Undoubtedly the sentiment for international harmony is gathering force. Whether the belief in the advantages of peace be based upon such a consideration as the material prosperity of a nation uninterrupted by the alarms of war, or whether the teachings of Christianity as to the intrinsic worth of concord are working their increased results, the horrors of war are growing to be a matter of ever-keener realization. The sword belongs to the barbaric times; the man-of-war is an instrument of fiendish destruction; military science is a dire necessity; the arts of peace are among the noblest activities in which humanity can engage. With this growing sense of the worth of peace, both from the material and from the sentimental standpoint, it will follow that any system of arbitration to be widely effective must be in the highest sense international. In other words, the interest and the active participation of all the great powers of the world must be enlisted. Among the propositions deferred by the Interparliamentary Peace Conference are included those of a general court of arbitration, an international European conference for the maintenance of peaceful relations, and the neutralizing of isthmuses, straits, and submarine cables. It is clear that the adoption of such radical measures as these would leave fewer loopholes for the exercise of war. The increased interest taken in these peace conferences from year to year, even though they are without binding force on the governments represented, are yet prophetic of the end. As students of signs and prognostications we must hail these gatherings as the harbingers of a universal concord between the nations of the globe.

SHALL THE SALOON prosecute its shameful traffic without let or hinderance on the grounds of the World's Columbian Exposition? The consent of the highest legislative body of the land, the Congress of the United States, that liquor may be sold within the official inclosure, would seem on the surface a final and affirmative answer to the question asked. Further agitation of the subject would consequently appear both ill-advised and useless. But inasmuch as in matters of ethics the Christian community, with its sensitive conscience, is a higher tribunal of judgment than even the august Congress of the nation, a reversal of the decision of the lower court would seem still possible. On the eve of perhaps the greatest industrial exhibition which the world has ever witnessed, it is to be regretted if final action has been taken on this unspeakably vital question of public morals. The most gigantic curse on the race, since the ships of Columbus touched the American shores, has been the liquor traffic. Not a single commendable feature marks its continued presence in the New World. Throughout the formative American period and since our national establishment, like the Gorgon of the fable it has left its trail of evil wherever it has gone. Financial, social, spiritual, and eternal ruin have followed its introduction. As an institution it is absolutely without justification; as an abiding curse on our present civilization its evils have been told and

retold until the tongue has grown weary of the tale. The sale of intoxicants should, as a consequence, be held under a strict rein during the visit within the coming year of so many millions of foreign tourists to the American shores. Would that it were possible to close the saloon altogether during this gala period! The realization of such a dream, long cherished by social leaders, would be the most magnificent spectacle in the way of practical reform on which the sun has shone since humanity fell. But since, by the flexible laws of State and nation, this great desideratum is unfortunately impossible, the restriction of the sale of liquors within the most rigid limitation prescribed by the law is both a national privilege and obligation. The preservation of the social order demands the step. With the influx of so great a multitude of foreigners unaccustomed to American habits, and the massing together of no smaller multitudes of native visitors from the widely separated portions of the Union, the undue excitement of the passions will be a menace to the public peace. It is the sad experience of the centuries that the tendencies to anger, lust, theft, and murder are nourished by the presence of strong drink in a community. For the protection of personal property and the preservation of invaluable human life all safeguards in the maintenance of temperance must be thrown around the persons of visitors at the great Exposition. No municipal authorities ever had a heavier responsibility laid upon their shoulders than have the officials at Chicago; and to treat this obligation in any mercenary or flippant spirit is to make light of a sacred trust.

The interests of the Christian Church as well call in the present instance for the restriction of the liquor traffic within the narrowest possible limits. The Church at the best will apparently see a year of unusual test. The tendency will insensibly be to the relaxation of personal religious practices and the declination of vital piety. The young will be particularly sensitive to the drift toward religious lassitude, and will be unusually influenced by the attractions to worldliness that are to be abroad. All the moral and Christian forces of the land need to be on the alert to maintain the high standard of manhood that has been lifted up as the ideal. An unequaled opportunity is given to the American people, as a leader among the Christian nations of the world, to teach the visiting multitudes from the Orient the invaluable lesson of continence and sobriety. The call for the reconsideration of congressional action, which is already heard, should be taken up by every lover of virtue and order, especially since the liquor-dealers of Chicago, emboldened by their present success, are daring to re-agitate the question of Sunday opening. The call for a general protest against the decision of our national body is one in which government, morality, and religion are interested. Secular organizations, reformatory societies, and the great Christian denominations of the land are entitled to a further hearing. The sovereign voice of the American people should be heard in protest against the sale of a single drop of intoxicants on grounds devoted to the exhibit of the material and artistic prosperity of the globe; and should be heard in protest so insistent that its denial by the members of the national Congress should be their condemnation.

THE ARENA.

DR. McCABE ON THE DIVINE PRESCIENCE.

It is easy to see why Calvinists should deny God's foreknowledge of contingent events, but why any Arminian should resort to such a device passes the comprehension of many sound thinkers. So far as the present writer can see this notion arises largely from want of accurate discrimination in the use of terms. The words *certainty* and *necessity*, which have no natural similarity of meaning, are treated as practically synonymous; the same is true of the auxiliaries *will* and *must*. I cannot conceive how my being certain of a future any more than of a present event necessitates its occurrence. So far as the present is concerned its occurrence might cause my certainty of it, but my certainty or uncertainty does not affect its occurrence; indeed, I might be utterly uncertain of it and it might still exist. So my certainty of it does not involve any necessity of its being; I am certain of the actuality, not of the necessity; nor does the former imply the latter. This error is not likely to arise by direct statement, but in the obscurations of an argument more or less drawn out.

Dr. McCabe does not make use of these terms in this obviously confused way, yet the false notion appears to underlie his whole argument. Another error of a similar character he does commit, which vitiates a large part of his reasoning. This is in the wrong application of the terms *certainty* and *uncertainty*. Certainty is in no proper sense a quality of events; it is a state of mind. Hence the expressions, "If (an event) cannot be certain to come to pass, it is uncertain in its nature. If it is uncertain to come to pass, that uncertainty must attach to the nature of the event." "If its uncertainty is objective it must be subjectively uncertain." These and other such statements are utterly negatory. There is no certainty or uncertainty of any event unless there is some mind to be certain or uncertain. The condition is purely subjective. I do not think the divine mind is uncertain of anything, past, present, or to come. There are particular events that will actually take place in the future. They will be actualities just as truly as if God ordained them. If we could have a universe such as ours is without any God there would be such future actualities; they would not depend upon any certainty of them, since there would be no mind to be certain of them. Just as little do future events now depend upon a certainty that many of us believe to exist. Let me illustrate by a commonplace instance. Once, when a boy, I was sent to select from a flock a lamb to be slaughtered. There were twenty or thirty in the flock. It was a matter of indifference which lamb was taken. As a matter of fact, I took the one which I could first conveniently lay hands on. Any one of a dozen others would have done as well. Now, let us rule out all prescience of minds, both human and divine. It nevertheless remains that at any previous point of time beforehand the selection of that particular lamb and not another would actually take place. It was con-

tingent, it was unnecessitated, and yet it was about to actually occur just as really as though it had been ordained from the foundation of the world. So of thousands of other individual future events. They will actually take place, and the previous certainty or uncertainty of them has not the slightest effect. This because certainty attaches to mind and not to events.

Dr. McCabe denies that the Bible teaches the divine prescience. It is true that the Bible does not give very definite instruction in metaphysics. I do not wish to be irreverent, but while I really think that God foreknew that Dr. McCabe would teach the world that this prescience was a false doctrine, he did not think it worth while to refute it so long beforehand. Why should he? Only a limited number will believe it anyway, and it will not do them much harm. It may be true that the Bible nowhere states this doctrine in scientific form, but if there is any doctrine that everywhere in the divine book, from Genesis to Revelation, impresses itself upon the human mind as a characteristic of the Deity it is that he foreknows whatever is to come to pass. It does not seem to me that any person would ever get a contrary impression who had not some theory to support by it. A large part of the Bible is occupied with a representation from the mouth of God of future contingent events.

The assumption that God must know as men know is characteristic of those who maintain the doctrine of the divine nescience of contingent events. This is avowedly Dr. McCabe's assumption. He even undertakes to defend it. He does it by asserting the similarity between the divine and the human mind. But there may be similarities, and at the same time vast differences. Even men differ widely as to their mental structure. The intuitions of some are much greater than those of others. Some have very little reasoning power but wonderfully accurate action of what Hamilton calls the regulative faculty—the power to know without reasoning—and transcending the perceptive faculties. If this be so, is it unreasonable to presume that the divine mind may have this power in an infinite degree? The mistake appears to be in thinking that God must know scientifically or logically. This, it seems to me, belongs to the limitations of our nature, and therefore does not pertain to the nature of God. If he condescends to reason with us it is out of regard to our weakness, not because of his own need. It certainly does not follow because man is made in the image of God that therefore he is like God in every respect, only made in miniature.

But the strangest argument made by the doctor is contained in the following quotations: "If God is now creating immortal souls every moment whom he knows and has known from all eternity will go forward to endless misery and a terrific existence, how can he be infinitely good? how can the moral universe repose in his infinite goodness?" "Prescience and predestination alike logically necessitate revolting imperfections in the moral character of God." It is hardly possible that the writer could have realized, or even thought of, the logical implication of these statements. Is it not a fact, according to Dr. McCabe's own belief, that God has been for

ages "creating immortal souls every moment," a large proportion of whom he *has every reason to believe*, even though we admit for the moment the lack of prescience, "will go forward to endless misery and a terrific existence?" If in the case of his absolute knowledge that this would be the fact there would be "revolting imperfections in the moral character of God," how is it when he practically knows this and yet permits it to go on? It can hardly be said that he does not choose to know. He can hardly choose to be more ignorant than men are, and certainly every ordinary man knows, for all practical purposes, that what has been in the past, under similar conditions will continue to be in the future. It will be small help to the divine moral character to say that what would be unjust under conditions of absolute certainty would not be still unjust under conditions of very great probability. If a superintendent of some enterprise should cause a single timber to be placed across a deep, rocky chasm, and should compel his workmen, without any extreme necessity, to pass over this slender bridge, and if, after several scores had attempted to pass over, it were found that half of them had fallen into the chasm and been killed, and if he still continued to compel his men to take the risk, would the execrations of the public be much less because he should urge that though he had reason to believe that most of the men would perish it was not possible for him to absolutely foreknow it? If the case be as Dr. McCabe states it, and if it would be extremely execrable in the Almighty to permit matters to proceed on the assumption of certainty, it must still be very execrable on the assumption of high probability. It is always unfortunate when a good and true man predicates injustice in the Almighty in the contingency of the falsity of his own favorite theory.

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OUR TIME LIMIT.

As we look back upon the work of our last General Conference we are surprised to realize how near we came to eliminating this feature of our Church. Had the discussion been as full in the open Conference as it was in the committee undoubtedly the arguments which convinced two thirds of the latter would have secured a majority of the former. If we had no time limit we would not seriously think of adopting one; for the only reason why we have it to-day is that we inherited it from our fathers, as we did old-fashioned flails and scythes. But as these are not adapted to our best work now, so this arbitrary law, that makes the almanac mightier than divine Providence, undoubtedly stands in the way of our best work.

Why should our pastors, who created the Church, be subject to conditions and embarrassments from which our servants are exempt? If our missionaries, educators, editors, General Conference officers, and bishops can remain in office during life, why may not our pastors? If the others may cultivate the same field, and enjoy in some degree the privilege of

carrying forward the work they have begun, why not we? Ours is the only one of the large Churches that thus discriminates against the pastorate, and thus subjects our ministry to a constant temptation to engage in "clerical politics." While in other Churches the pulpit is the pinnacle of influence our leading pastors eagerly seek to become agents and secretaries, or anything else that allows them a possible home and work. This is not the fault of the men, than whom none are more consecrated, but of the unnatural and arbitrary system. It is equally noticeable that those who have a General Conference office are not eager to return to the pastorate, though they may favor the time limit for their brethren. Thus we have seen it to be the case that strong men of other denominations have been permitted to till a single field until a single congregation and local church comes to give more annually for benevolences than any two Conferences of our entire Methodism. And we cling to this law, though by it we have lost many of the most useful of our ministers and the most influential of our laymen. Almost in proportion as men, either in the pulpit or pews, become refined, educated, and well disciplined do they appreciate the permanent, and become averse to frequent and needless changes. The next General Conference will probably complete the work we began.

Chicago, Ill. J. M. Caldwell.

LIFE AND THE RESURRECTION.

Words are concealers of wisdom. Vagueness, or incompleteness, or misunderstood expression, awakens false, not true, thought. Different meanings attached to the same word are frequently confounded, the unconsciously executed pun resulting in error. The word "life" expresses many ideas, two of which are generally confounded—that of a certain power and the thing possessing that power. In physical science the two words "magnet" and "magnetism" express two ideas related in this way. Magnetism is a power capable of producing certain results under certain conditions. The thing, magnet, is the possessor of this power. So a man has a life which possesses and manifests the power-life. The general force is the same for all beings which live, but each has a separate life disconnected from all others.

What is a magnet? A piece of metal possessing the power of magnetism. What is a life? An existence that possesses the life-power. What is the life-power? In the *Review*—May–June number of 1891—is an attempted answer, but not a definition. Out of that article may be condensed: Life is a dominant, wisdom-guided, conservating, organizing, growing reproducer of itself. But two of these elements are in universal life, the others being present (so far as man now knows) only in physical manifestation of this power. Those two are its conservatism and growth. The conservatism implies resistance. The living spirit has this, whether subordinate or supreme. And only the supreme has full life, for the supreme only acknowledges no resistless force outside itself. This is the only element taken by the scientist when he makes

life mere harmony with environment. The power of growth is not merely increase in size or maturity of being; it is the bringing of outside elements into the self, to become constituent parts thereof. It is the overcoming of the environment and making it tributary to the king, life. According to a theory of the heathen world, the god of the Buddhist is but a still, pulseless, waiting space, before the circling motion begins, bringing into existence the universe, or after the universe disappears in the ceasing of the motion. These, caring for self and overcoming externalities, are *always* present where there is life—physical, spiritual, human, angelic, divine.

A force is lost if it has nothing to work through. Steam is relatively powerless if it have not the engine. A life is the instrument of life-force. The plant has a physical life which uses for itself the atoms which make the plant. A tree branch is cut off. It is severed from the old life. Put it in the ground, it may become a tree having a life of its own. Graft it, it becomes part of another life. It is the old tree while dominated by the life of the old tree. It is another tree, though having almost the identical atoms throughout, when dominated by the life of the tree to which it is grafted. It is an independent tree, though the same matter, when dominated by its own life. The identity of the dominating life controls or makes the identity of the being dominated. This is undoubtedly true in the physical realm, and is probably true in the spiritual. Analogical reason says so, and that must be accepted until we have full knowledge of the spirit and its laws.

Man has a physical life and a spiritual life. He is incomplete without both. At physical death the physical life ceases to dominate the atoms it is then controlling, and which are, consequently, at that time its body. Man is incomplete until the body is restored to him—that is, until his physical life is again controlling, dominating, correlated *atoms*. These atoms may be few or many; the same that have been previously so dominated or others, assuming the same organic relations as the body previously worn, or be combined differently; but if they be dominated by that man's life they are his body.

"So also is the resurrection of the dead." Where they have been waiting does not matter, or whether they have been waiting at all. The promise is a body—changed in structure and attribute, spiritualized, immortalized, glorified, but dominated by the same life, therefore the same body used in this probationary experience. Our faith is not vain, our preaching is not foolishness. Christ rose from the dead—so shall he raise us to everlasting power at his side. Amen.

Hoquiam, Wash. ERNEST VERNON CLAYPOOL.

THE ITINERANTS' CLUB.

HOMILETIC—MATERIALS FOR SERMONIZING.

It is conceded by writers on homiletics that there is a form and method in the presentation of truth wherein the sermon differs from all other modes of public address. Exactly in what that difference consists is not so easily explained, but it is felt by all who take pains to reflect upon the subject.

No lecturer, lawyer, or orator would think of studying a treatise on homiletics in order to the attainment of the best method of presenting thought in his peculiar field. On the other hand, the preacher would not be satisfied without special study of the method of the great masters in the pulpit, both of ancient and of modern times. There are, of course, exceptional cases when men of special genius succeed without such aid. These, however, need not be considered here. As there are peculiarities in modes of preparation belonging to the pulpit, so also there are special kinds of material which must be employed.

In a previous number of the *Review* it was insisted that the minister's chief study should be the Bible. It was thus indicated that both for the culture of the spiritual life and for the pulpit the Bible must be first and supreme in the study of the itinerant. Whatever other book is overlooked the Bible must not be passed by. Its supremacy must be unquestioned. In what way, however, is the Bible the source of material for the pulpit? It is the best source of topics. This has been frequently noted, but cannot be too strongly insisted on. There are no topics so new as those which arise directly from the study of the word of God. This is mentioned here first because in these days there is nothing which the people desire more constantly than freshness. The young preacher is conscious of this and looks around for subjects to interest his people. The danger is that he will search for them in the literary, scientific, or political world. Freshness, he thinks, must be best secured by employing the topics of the day. In newspaper offices there is a great demand for what are sometimes denominated "timely topics."

Timeliness, however, in the pulpit is a very different thing from timeliness in a newspaper office. As the aims are different so will the subjects of interest be different. The newspaper touches the affairs of daily life, so does the pulpit; the newspaper has to do with the changing modes and thoughts of men, so has the pulpit; the newspaper is for the instruction of its readers in all matters political, literary, and religious; the pulpit is also for instruction, but on different lines. The pulpit, however, by virtue of its divine calling, goes beyond this, while in another sense it is more restricted. It goes beyond in that it has to do with the inner soul-life and also with men in their relations to the eternal world. It is more restricted in that it has to do with matters literary, scientific, or political only incidentally and as subsidiary to its main purpose. We repeat, therefore, that

freshness in the pulpit is a very different thing from freshness in any other department of public speaking. It includes freshness of topics and freshness of thought, but it is freshness in the conception and experience of spiritual truth.

Spiritual truth is so many-sided, so kaleidoscopic, that it can never be presented fully by one individual and from one point of view. The works of the most spiritual writers and thinkers show this. The field, both of feeling and of expression, is apparently boundless. This is very encouraging both to the preacher and to the hearer.

To secure this kind of freshness is one of the most important duties of the preacher, and can be best accomplished by a careful study of the word. When one in prayer and meditation opens his soul to receive spiritual impressions—when the sunshine of heaven pours down its brightest beams in his heart—then the eyes of his understanding are enlightened, and he is able "to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe."

In this condition of deep religious feeling and of spiritual enlightenment the word of God presents itself under new and richer aspects than it had ever presented itself before. The historical portions of the Old Testament glow with suggestive truths. The prophetic scriptures become rich in their imagery and invaluable in their predictive quality. The gospels are warm with the presence and the marvelous personality of the living Christ. The epistles take on new meaning and force. In these moments of rapt experience the Giver of the Word becomes its Interpreter. And this process is never exhausted. No matter how often he reads the book, the freshness always reappears, and the more frequently it is examined the richer the discoveries are.

This is a much wiser course than to search for the subjects which have been discussed by others. No thought or view of any subject can exercise the power over one's intellectual and moral movements that will be done by that which is freshly discovered by himself. As a means of freshness we urge the continued and prayerful study of the Holy Scriptures. There are other advantages which cannot be considered at this time.

EXPOSITORY—"THE LAW OF THE SPIRIT."

THIS phrase, "the law of the Spirit," found in Rom. viii, 2, is a part of a passage of surpassing preciousness to all who are the children of God. It is the contrast, or, rather, antithesis, to the thought of the last chapter, which closes with that almost despairing cry and that wonderfully precious answer, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. vii, 24, 25).

In the first verse, the Revised Version, in harmony with authoritative manuscript testimony, omits all the latter part of the verse, so that the verse contains simply the great proposition of evangelical Christen-

dom, "There is no condemnation to them that are in Christ Jesus." Then follows immediately the statement of the reason why there is no condemnation to such as are in Christ Jesus, namely, "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." The Revised Version inserts no punctuation mark in this verse. Yet a careful analysis of subject and predicate will show important relations between them. Is the subject "the law of the Spirit," or is it "the law of the Spirit of life in Christ Jesus?" Very different meanings will appear as one or the other of these subjects is accepted.

Let us begin by placing a comma after Spirit and after Jesus. Two things will result. First, that which the apostle asserts made him free is "the law of the Spirit." This will at once raise the inquiry, What is meant by "the law of the Spirit?" Is its meaning to be gathered from the context, or is it explained by the next clause, "life in Christ Jesus?" That the latter interpretation is possible is apparent. We have merely to regard this clause as an appositive clause, and the way is clear. We then have the proposition that the "law of the Spirit," namely, "life in Christ Jesus," "made me free from the law of sin and of death."

We thus confront the difficulty growing out of the peculiar use of the word "law," which needs investigation. The ordinary meaning of law, namely, a rule or regulating principle, is a safe one, only we need to be careful to avoid confusion growing out of its varied applications. The law in its technical sense as employed in the Scriptures means the law of God as revealed on Sinai, or in the Jewish ritual, or in the heart of the Gentile world—that is, the law of right, either ceremonial or moral. And yet even in the previous chapter, where the emphasis is emphatically on the moral demands of the law, the apostle without notice employs it of any rule of action. "I find then the law, that, to me who would do good, evil is present" (Rom. vii, 21). The apostle here affirms that he finds this to be a general principle, namely, the presence of evil when one would do good.

The meaning of "law," in the passage before us, is also not the moral law of God, or the regulating principle, or the power by which sin and death are to be overcome. The great purpose of the divine administration is the overthrow of the two great powers hostile to men—sin and death. They are so closely identified in Scripture nomenclature that for the present purpose they may be regarded as one. The destruction of sin in the human heart and life—that is, the freedom from its power—is to be secured by the law of the Spirit, which the apostle defines to be life in Christ Jesus.

The propriety of this use of the word "law" will also be apparent if we notice that the same word appears in the last clause, "law of sin and death." What is that which the "life in Christ Jesus" antagonizes, and from which it frees the believer? It is sin and death—that is, this life destroys sin and its consequences, and not merely the law, the transgression of which produces sin and death. Hence this clause correlates very suitably with the former ones.

We thus reach a conclusion rich in its applications as well as in harmony with the general trend of the Scriptures elsewhere. Christ is our deliverer, and we overcome by our union with him. "The Spirit itself beareth witness with our spirit, that we are the children of God."

This "life in Christ Jesus," which is the law of the Spirit, makes indeed free from "the law of sin and of death." This is the blessed privilege to which the Gospel invites all people.

A TIMELY STUDY—THE GENERAL CONFERENCE.

(*Concluded.*)

In the previous discussion of the above subject, as contained in the September-October number of the *Review*, were noticed some advantages possessed by a member of experience in the General Conference over one who sits for the first time in this great body. Alike in knowledge of parliamentary practice, in the ability to bring forward business before the house, and in the management of the proposed measures in the midst of vigorous debate, the experienced member was shown to be at the greatest advantage over the new legislator. The study of this aspect of the case will raise the question, "What proportion of the members of each General Conference should be new men, and how far is the continuance of competent men essential to the prosperity and progress of the Church?" A wise division of new and of experienced men will, on reflection, appear to be the wiser plan.

By the study of the General Conference, also, the young preacher may learn much of methods of procedure and of Church and parliamentary law. We doubt if any body of men is more devoted to the forms of parliamentary practice than the General Conference of the Methodist Episcopal Church. Its rules are formulated with great care. The bishops are acknowledged authorities on parliamentary law. On the floor there are always men both in the ministry and in the laity who have made this subject a specialty. The watchfulness of the body is great. The frequency with which "questions of privilege" and "points of order" are raised is marvelous. In the view of many this devotion to strict parliamentary forms, when it is scarcely necessary, is overdone. Nevertheless the study is a very interesting and profitable one, is very helpful to the minister, and the records of the *Advocates* afford ample material. This study must also include what has been actually achieved by and for the Church at this gathering of its representatives. In order to do this well, the student should take his Discipline and go consecutively over the changes that have been made. He will find that the omission or the insertion of a word or phrase has materially changed the meaning of a paragraph. Then new sections will be found, of which he will not be aware until he proceeds to a careful investigation.

It is often erroneously said that a General Conference has done nothing or but little, when in reality it has accomplished a great deal. It has often accomplished much by what it has failed to do. It has checked or

destroyed views which were either premature or absurd. The multitude of amendments, revisions, and additions which are proposed by individuals during a quadrennium might almost be called legion, "for they are many." These demand, and ought to have, candid consideration. The gold must be preserved and the dross rejected. The doing of this demands much care and labor. Even what was not adopted deserves consideration, for what may not be considered wise at this time may grow by consideration and be adopted in the not distant future. A body of legislators may do more by checking unwise procedure than by its adoption of something new.

There is, however, a more important aspect of the study of the General Conference than any which has been thus far indicated. The work of the body is before the Church for study and for action. It is not enough to study what has been accomplished; the philosophy of its action also needs consideration. It must be borne in mind that the reports present a very insufficient view of the work of the body. They represent that part of it which came before the General Conference for action, but they do not represent the amount of labor performed, nor the processes of argument by which the formulated conclusions were reached. The real work of the Conference is done in the various committees and subcommittees. Indeed, the action of the subcommittee is often carried through the standing committee and the General Conference without modification. In these cases the subcommittee has done the work for the General Conference.

But the philosophy of its action can only be understood by a study of the general tone of thought pervading the Church. The unofficial, as well as the official, organs have increased so widely during the past decade that no considerable portion of the Church can now be thought to lack its peculiar exponent. The present is an age in which both the Christian and secular press is playing a most important part. The place occupied by the platform a generation ago is now almost entirely taken by the newspaper and the periodical. Deliberative assemblies are called together more for the purpose of maturing opinion already formed than of initiating legislation *de novo*. One of the most important measures brought before the recent Conference in Omaha—that dealing with the Constitution—was remanded back to the open forum of the Church for a quadrennium of discussion, because the body felt that however wisely it might act due regard should be accorded the right of its constituents to a thorough understanding and free discussion of it upon its merits. The disposition of the Conference to favor only such legislation, upon constitutional questions, as has been previously brought before the entire Church, appears to be growing; a fact which emphasizes the value of the sort of study we are now considering.

But the limits of this department only allow the suggestion of considerations which the thoughtful young preacher may more fully investigate at his leisure. At no time is such a study more likely to be pursued, and at no time can it be prosecuted as advantageously as now, while the records and memory of the General Conference are still fresh.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

RUDOLF STECK, PROFESSOR OF THEOLOGY IN BERNE.

Professor Steck deserves mention, not so much as the continuator of the theories of F. C. Baur as for the fact that he has carried those theories out to their fullest extent. The Tübingenites held that the epistle to the Romans, the two Corinthian epistles, and that to the Galatians, with the Revelation of John, are genuine. It seemed that, while the other New Testament books must be rejected as spurious, these were necessary to the support of the doctrine that there was a profound dispute between the presumed Pauline and Petrine parties. The other New Testament documents were regarded as more or less weak attempts at a reconciliation. But Steck saw that either the Tübingen theory must be carried to the extent of denying all the letters attributed to Paul or else that we must accept the genuineness of several which the Tübingenites doubted. He accepted the former alternative, and thus became at once the opponent of the Tübingenite representatives and of the Conservatives. His principles are in part the same as those of the Conservatives, since they also claim that if the genuineness of these four is granted the genuineness of the others follows. But he denies the genuineness of the four, and hence is consistent in denying the genuineness of all. To his mind the Acts of the Apostles is far more probably a correct representative of Paul than is Galatians. He cannot believe that such a decided type of Paulinism was developed even in Paul in the time of the apostles. Galatians could only have been written later, when the antithesis between Paulinism and Petrinism became more decidedly marked. Nor can it be possible, he thinks, that the same person wrote all four of the hitherto accepted epistles of Paul. And this conclusion, based upon supposed differences of style, spirit, and doctrine, is supported by the alleged literary dependence of Galatians upon the other three epistles. According to Steck, neither the apostles nor Jesus wrote anything which has been handed down to us; but everything attributed to them was written during the first half of the second century. He holds fast, however, to the historical personality of Jesus and of Paul. In this particular, at least, he shows a sober sense. The answer to Steck's positions is the answer to the Tübingenites generally. The assumption of a serious dispute between the followers of Peter and of Paul is erroneous, and is historically disproved. Steck rides over every probability in the assumption that Paul wrote nothing which has been handed down to us.

LUDWIG PAUL, PROFESSOR AND DOCTOR OF THEOLOGY.

Perhaps it would be better from one standpoint to call Dr. Paul a follower, rather than a leader, of thought. For that he is a follower of Baur is clear, although he claims to reach the same results by a different way. Had not Baur reached certain conclusions Paul would never have reached

them. At most he has only surveyed a new route to a position which possesses great attractions for a certain class of theological travelers. Yet, because he is a teacher of theology, and his published writings have a tolerably wide reading, he must be regarded as a leader of thought to the masses. Dr. Paul believes that our synoptic gospels were composed within a few years of each other, and all about A. D. 130–150. They were not known to Justin Martyr, although they may have been in existence when he wrote his Apologies and Trypho. This he thinks doubtful, however, since Justin was the greatest Christian scholar of his time, and would have known and used these synoptic gospels had they been in existence. That he did not have our synoptics before him when he wrote Paul regards as certain, since the quotations from the so-called *Memoirs* do not correspond to any of our present synoptics; whereas his quotations from the Old Testament are always exactly given from the Septuagint. In order to account for what he does find in Justin, Paul is obliged to assume the existence at that period of three other synoptics upon which our present ones are based. So that he admits acquaintance with written gospels on the part of Justin. Now we submit that such an assumption is wholly needless. In the first place, Justin might more likely have had a copy of the Septuagint in his possession than a copy of the synoptics, since at this time the former was widely and the latter but little disseminated. In his early studies of Christianity he might have had access to copies of the synoptics without having them at hand when he wrote. This would make it necessary to quote them, if at all, from memory. Again, he wrote in the period of oral Christian tradition, when the words of Jesus were quoted not so much from written records as from those who had heard them from the apostles. This would still further account for the variations from the synoptics. There is nothing in the writings of Justin which forbids the supposition that he quoted, so far as he quoted at all, from our present synoptics, although from memory. Dr. Paul is himself an advocate of the theory that Justin had at least three synoptics before him.

DR. H. EICKHOFF, HEAD MASTER OF THE ROYAL CATHEDRAL SCHOOL OF SCHLESWIG.

Although the pedagogical duties of Dr. Eickhoff call his mind in another direction he finds time to busy himself with current questions in theology. Like Dr. Paul (see above) he has distinguished himself by his researches in the New Testament canon; but unlike him takes a rather conservative position. He does not confine himself to the synoptics and the writings of Justin Martyr, but takes his point of view about the year 200 A. D.; for his authority, Clement of Alexandria; and for his subject, the whole New Testament canon. The recent investigations of Zahn, and the dispute between himself and Harnack, noticed in the *Review* some months ago, have given to studies in the canon a new impetus. We must confine ourselves to a very small portion of the positions taken by Eickhoff. He holds, for instance, that Clement acknowledged the canonicity of only our

present four gospels, although he knew and quoted apocryphal gospels. He takes Harnack to task for asserting that Clement placed the Gospel According to the Egyptians and the Gospel According to the Hebrews on a level with our four gospels. He shows, for example, that Clement, in support of a certain position, quotes from Plato and the Gospel According to the Hebrews, so that if it could be proved that he places this gospel on a level with our four the same could be proved with regard to his estimate of Plato. In fact, he employed both merely to prove an alleged philosophical tenet, not a Christian doctrine. In another place he quotes from the Gospel According to the Egyptians, but not to adopt the teachings there found. His enemies quoted the same passage against him, and he merely undertook to show that they had misunderstood the meaning of the words they had employed. .For argument's sake only did he admit the authority of their quotation, and then showed that they failed correctly to interpret it. On the other hand, when he quotes from the four canonical gospels he employs their words as the final authority, and in each case as a "Thus saith the Lord." Eickhoff, of course, admits that Clement cited as authoritative books which were subsequently excluded from the canon. He also admits that he allowed inspiration to several books not now in our canon. But he does not on this account draw the conclusion that these extra-canonical books are worthy of our acceptance. In fact, each age and each Church now, as then, fixes the books which it regards as of divine authority, the principal ones being common to all the principal Churches.

RECENT THEOLOGICAL LITERATURE.

PAUL'S LETTER TO THE PHILIPPIANS, BY H. VON SODEN.

It is interesting, in the midst of so many polemical works, to turn to one written by a German in a more practical strain. Though not professedly critical in purpose, this book is based upon the results of the most rigidly critical investigation. The style is such as a pastor might employ in commenting in order upon a book of the Bible to an intelligent audience from the pulpit or in the prayer meeting. As far as possible, Von Soden brings out the actual historical surroundings of the writer and original readers of the epistle, in order that each of them may find its proper setting. Scattered through are edifying reflections, and the whole is permeated with great fullness and richness of thought. The work is not only pleasing as an illustration of what a critical student can do by way of employing the Scriptures for religious edification (and Von Soden is both a theological professor and a pastor), but also as an exhibition of the use to which a negative critic can put Scripture—for Von Soden is an extremely negative thinker. He here allows the Pauline authorship of the epistle, placing the date of its composition about A. D. 63, and naming Timothy as the amanuensis. He attributes to Paul and to the Philippian readers a genuine, divinely wrought religious experience. He finds in Paul's language in this epistle the most self-denying purpose to

sink himself out of sight and to follow wholly after Christ. He sees in Paul's perfect committal of himself to the cause of Christ the source of his sublime courage; and in fact most of the book could be read by the most ardent lover of devotional literature with immense pleasure and profit. One of the most interesting sections is on chapter i, 12–18, where he thinks that the reason why Paul's imprisonment would advance the Gospel's cause was that it had now become known that he was in chains only for the Gospel's sake, and not for any real disturbance of the peace, as charged. He thinks that they who preached the Gospel out of good-will did it because Paul had made a favorable impression upon them, and rather to get Paul set free than because they adhered to the Gospel itself. On the other hand, those who preached it out of strife are those who hated Paul as a Jew and desired to see him suffer. These spake much concerning Christ in order to stir up the question and excite the minds of the people against him. But in Paul he observes not the slightest evidence of bitterness toward even these his enemies.'

GENUINE LETTER OF PAUL TO TIMOTHY, BY PROFESSOR LUDWIG LEMME, OF HEIDELBERG.

From the days of Schleiermacher until now the learned theological world has been agitated concerning the genuineness of the Pastoral Epistles. Some (the few) have accepted all as genuine; some accept one or two out of the three, although there is no uniformity in this respect; while others, as Holtzmann, reject all. Still another class of investigators, while rejecting these epistles in their present form, admit that certain portions are Pauline. The greatest divergence exists as to the evidence of genuineness; and the literature of the subject is a labyrinthian maze through which it is well-nigh impossible to thread one's way. There are some staple arguments upon which the opponents of the genuineness rely, as, the difficulty of discovering a period in the known life of Paul when he could have written these epistles; the difference between the doctrinal position of his acknowledged epistles and of these; the fact that in his genuine letters he writes direct to the congregation, while in these he writes to others about the congregation; the fact that in the others he is concerned about the religious life of the congregation, while here the burden of his thought is congregational organization, etc. There is in none, nor in all, of these arguments any unanswerable proof that the letters in question are not genuine. But they, together with other evidence, are sufficient to convince Lemme that 1 Timothy is not genuine, and that the same is true of some portions of 2 Timothy. To his mind the genuine letter of Paul to Timothy is found in 2 Tim. i, 1–ii, 10; iv, 6–22. The reader of critical theology is not unfamiliar with the methods by which it is proposed to distinguish between the genuine and the spurious in the same document. But the capriciousness of the judgments thus formed cannot escape notice. Each critic is blind to his own caprices, which, however, are apparent to every other critic. Lemme

thinks he finds in the treatment of Paul's imprisonment in 2 Timothy a proof that the historical basis of the epistle is genuine, while the treatment of the same alleged facts in Ephesians he thinks bears all the marks of invention. But such a view presupposes that an author must always write of the same fact in the same spirit. Besides, all such criticisms are too likely to be colored with the critic's own subjectivity to have any great weight. We incline to the view of those critics who either accept as a whole or reject as a whole the Pastoral Epistles, believing that to distinguish between the books or parts of books is impossible. The genuineness of these epistles remains untouched.

THE INCARNATION OF THE SON OF GOD, BY AUGUST WILHELM DIECKHOFF, DOCTOR AND PROFESSOR OF THEOLOGY.

This is another of the many works which have been called forth in answer to the positions taken by the late Albrecht Ritschl. It must be said that most of such answers misrepresent, not willfully, but because they misunderstand Ritschl. That great theologian has so often been called a neo-rationalist that most people have taken the truth of the epithet for granted. But in fact Ritschl's principles were not rationalistic, although many of his positions were those of the Rationalists. The whole purpose of Ritschl was to give to the doctrines of the Bible such a form as would commend them to the human reason and yet not rob them of their essentially religious contents. We do not maintain that he succeeded in this undertaking. In fact, he seems to have failed in many particulars. But his attacks were not directed against the doctrines themselves; rather were they aimed at what he believed were excrescences which had grown up about the scriptural teachings, and which he thought are now read into the Bible rather than found therein. Of course, in his statement of doctrines he therefore fell short of the orthodox faith, and hence subjected himself to the ire of the confessional party. In regard to the divinity of Christ, Dieckhoff and the rest of us believe far more than Ritschl. But Dieckhoff affirms that to Ritschl our Lord was only a man. Ritschl, on the other hand, claims that he attributes to Christ everything which can really be known of God, and hence as truly attributes divinity to Christ as to God. He not only denies that to him Christ is not a mere man, but affirms that he worships Christ as God. Now, the point we make against Dieckhoff in his attack upon Ritschl is, not that Ritschl is right, but that Dieckhoff is wrong in drawing conclusions from Ritschl's premises and then attributing these conclusions to Ritschl. The Baptists exclude all from communion who have not been regularly immersed. But to attribute to that body the conclusion that since the unimmersed must be excluded from communion they will also be excluded from the kingdom of grace and glory is to go too far. A man may hold two beliefs which seem to the listener inconsistent, while to their propagator they may appear perfectly consistent. At any rate, that would be high orthodoxy which would claim to have exactly the correct belief concerning the incarnation.

ONE PHASE OF THE STRUGGLE WITH ROMANISM.

The struggle of Protestantism with Romanism has been reduced in the minds of most Protestant thinkers of the present day to a question of the origin of the dogmas and ceremonies of the Roman Catholic Church. If these are simply the unfolding of the teachings of Jesus and the apostles, then it is necessary to believe in the right of the papal hierarchy and institutions. The point is one which can only be settled by historical evidence. The dispute, so far as it is based upon early literary remains, is pretty well understood. That phase of it which is connected with the monuments, and particularly the catacombs, has not yet been studied by Protestant scholars as it deserves. In fact, Protestant historians, in the study of the records of the Church, labor under the constant disadvantage of being permitted only by sufferance to have access to the archives. This is as true of the monumental witnesses to church history as of the documentary. The Protestant investigator is therefore largely dependent upon such facts as papal authors see fit to publish to the world. That Christian archæology is not as much cultivated, therefore, among Protestants as could be wished is easily explicable. But the historical problems connected with the development of the Church cannot be settled without an appeal to all accessible historical data, and hence the constantly growing interest in the study of Christian archæology among Protestant scholars. The need of such an interest will be made more plain by an exhibition of the principles upon which Romanist investigators proceed; for instance, Liell admits that the monumental evidence ought to be examined according to a purely scientific method, but affirms that the results should not be so stated as to appear out of harmony with the dogmas of the Church. He also declares that a dogma is what God has revealed and what has at all times been taught and believed. Since the Council of Ephesus declared Mary to be the mother of God that must always have been the Christian view. The absence of evidence is not proof of the absence of the belief. The fallacy of such an argument can deceive no unbiased mind. But the special point of our effort is to illustrate how dogmas so defined and defended must be left untouched by any investigation of the monuments. Beissel, speaking of antique mythological scenes portrayed in the Christian archæological remains, says: "We believe, with all Catholics, that there has ever been in the Church a strong hierarchy which opposed and refused to tolerate actual abuses and idolatrous improprieties, and that most believers have heeded the same. Wherever, therefore, heathen pictures appear frequently, and under the eyes of the ecclesiastical authorities, there we say they had lost their idolatrous character, or they would not have been tolerated." As a matter of fact, Roman Catholic treatises on Christian antiquities all find the dogmas and the ceremonies of the Church clearly portrayed there. In order to this they are obliged to resort to the allegorical method of interpretation. For example, Heuser finds in the representation of the first human pair upon the monuments the following doctrines: 1. Adam, type of Christ; Eve, type of the Church. 2. Eve, type of the Virgin Mary. 3. A challenge to obey the divine law, so

that we may not, like Adam and Eve, be unclothed—that is, without the grace of God. In some cases Eve, though without clothing, is otherwise adorned in an artificial way. This was intended to remind Christian women that vanity and personal adornment are consequences of original sin, and hence to be shunned. With such a method of interpretation the investigator can make the pictures mean what he will. But it is vain to speak of such a method as scientific, or to expect any valuable results therefrom. From the first the witnesses are suborned; and that there may be no mistake about it, that method of interpretation is employed by which the testimony can be tortured to suit the purposes of the advocate. The Protestant method is the true scientific method. It inquires for the influences which led to the construction of the monuments as they are. It lets the witnesses speak for themselves. It does not torture the testimony to support a theory, a dogma, or a ceremony. It explains the phenomena according to the then age or the ages preceding, not in accordance with those succeeding. If there be an absence of testimony on a given point it will draw no conclusions on that point, but wait for more light. This method will prevail at last, and when it does another prop will be taken from under the papal system, which is destined to fall.

RELIGIOUS AND EDUCATIONAL.

THE GERMAN EVANGELICAL CHURCH AID SOCIETY.

THE fourth annual meeting of this society, under the direct patronage of the Empress Augusta Victoria, met May 19 in the Elizabethan Hall of the royal palace in Berlin. The yearly report was read by Professor Dr. Weiss, showing that the number of auxiliaries had largely increased. The local societies had raised 107,000 marks during the year. This sum, together with gifts from the emperor and empress and others and interest, made up the sum of 140,000 marks for the year. For the Berlin City Mission 30,000 marks were allowed, and for city missions in the provinces 19,000 marks. Contributions were also given in aid of the Rough House for Lay Deacons in Hamburg, for the spiritual care of the sailors in Stettin, and for pastoral assistance in various excessively large parishes.

INTERNATIONAL CONGRESS FOR SUNDAY OBSERVANCE.

ABOUT three hundred and fifty delegates participated in the meeting of this important congress in Stuttgart from May 18 to 20. The English views on this subject being well known, we give only those portions which pertain to continental nations. Dr. Gmelin, of Stuttgart, spoke on the significance of Sunday rest for the bodily, spiritual, and social needs of mankind; the Rev. Dr. Ehni on the necessity of Sunday observance for the individual, the family, and the national life; and Pastor Weber on the duty of the Church on the Sunday question. It was agreed, in response to an address by Pastor Dalhoff, of Copenhagen, that places for

the sale of spirituous liquors should be legally closed on Sunday. Court Preacher Stöcker spoke on the duty of the civil and parish authorities in the matter of Sunday observance, and recommended all officials to set a proper example. The next meeting of the congress will be held in Chicago during the Columbian Exposition. The congress requested the directors of this exposition to close the gates on Sunday. The progress on the Continent along this line in recent years is phenomenal. The recent labor laws, which have just gone into effect in Germany, are the outgrowth of the rising sentiment there. It is a shame, however, that the much-hated Social Democrats had to lead the way, and that the Church slowly followed. Now that she is awake, it is to be hoped that the Church will lead the van.

THE ECCLESIASTICO-POLITICAL SITUATION IN FRANCE.

Upon a recent public occasion President Carnot received the bishops of Verdun and Nancy. The Bishop of Verdun declared that he and his clergy openly and loyally accepted the form of government which the nation had adopted, and cherished the hope that the recent difficulties would all soon disappear and unity and peace return. Bishop Turinace, of Nancy, expressed himself less decidedly. He said that he and the clergy of his province shared the patriotic sentiments of the French people, and longed for the union of the nation in righteousness and peace. They would fulfill their duty toward the government, but they were determined to be equally true to their religious obligations. To these principles they would remain faithful in order to maintain at once obedience to conscience and serve their Fatherland. Carnot replied that he approved the patriotic sentiments of the bishops. Nothing was so necessary to France and her welfare as the unity of her people and their unconditional subjection to the law of the land. The dispute is unfortunately one which has two sides. Perhaps in its fear of the Church the government has infringed upon the rights of that organization.

SIGNS OF PROMISE OUT OF THE ORIENT.

In Talas, in the neighborhood of Cæsarea, a Bible Society, composed of Protestants and Greek and Armenian Christians, has recently been formed. Each member pledges himself to contribute at least one cent per week for the purpose of furnishing the word of God to the "people that sit in darkness" in the Lord's land. Fifty-two cents per year is a considerable sum for people whose highest income is not more than twenty cents per day. Relatively it is far more than the majority of American Christians give for the same cause. But one of the most interesting facts connected with the new organization is the union of three such varying faiths in one great work. Perhaps if any one of these forms of faith was in power instead of the Turks there would not be so great a willingness to lay aside differences. Christianity reaps, at least, this one advantage from being in subjection to a non-Christian authority.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

Readers of the English reviews and higher class magazines cannot help noting that they are just now quite freely discussing the political and social condition of our country. The democratic tendencies so distinctly visible in the political life of Great Britain are without doubt the chief cause of these discussions. Both Radicals and Conservatives are eager to find support for their respective theories in the working and results of our democratic form of government. The former seek for evidence in our national condition and prospects to justify their efforts to substitute democracy for monarchy; the latter would fain find in the evils which dominate our political and municipal life strong reasons for holding on to the limited monarchy of which they are proud. In our September-October number we outlined a paper on our democracy found in the radical and rationalistic *Westminster Magazine*. We now sketch the points made by a writer in the more conservative *Edinburgh Review* for July, who treats of "Crime and Criminal Law in the United States."

In the absence of any publication which sets forth the judicial statistics of the United States this writer is compelled to gather his materials from the reports of those States which publish their criminal statistics, from the newspapers, and from the observation of such English writers as the late Mr. Freeman, the historian, and of Mr. Bryce. With these guides, and with the census of 1890 in his hands, he discovers that "great as has been in many respects the progress of the republic, she has degenerated as a law-abiding community;" that "crime in the United States is on the increase, and that as a whole it has become of a worse description." Taking the prison statistics of Massachusetts, as officially reported, he finds even in that quiet State that since 1838 its population has trebled, while its prison population has increased sevenfold. He then treats of the prevalence of lynching; of mob law; of individual revenge; of the low character of criminal justice; of the imperfection of our criminal law, and its lack of uniformity; of the discrepancies of punishments; of the facilities for setting aside the verdicts of juries; of the selection of judges by popular vote; of the police as the creatures of municipal politicians; and of our prison systems as partly responsible for the increase of crime.

Commenting on this increase of crime in our country, he claims that it ought "to put an end to the wild talk about the progress of the world being increased by the spread of democratic government." But seeing, as he alleges, a better administration of justice in the democratic communities of Canada and Australia, he concedes that democracy is not necessarily favorable to the increase of crime, and attributes its increase in the United States to that prevailing indifference to the public weal which is mainly

responsible for the corruptions of our political and municipal life. The nation, being feverishly bent on the acquisition of wealth or pleasure, has fallen, he thinks, into habits of lawlessness which, if not speedily broken up, will subject our democratic system to still greater inefficiency and to more serious perils. This writer appears to be on the whole friendly to us, but by overlooking, perhaps unwittingly, the vast conservative and reformatory forces actively working in all parts of our immense territory he has made his portrait of us unfairly one-sided. Bad enough we may be, but not nearly so bad as he makes us appear. Nevertheless, his article may be profitably read by patriotic citizens, by reformers, and by Christian ministers. To use an Arab phrase, it bids us "orient ourselves." Besides the article just outlined, this issue of the *Edinburgh Review* has an adverse critique of "Wellhausen on the History of Israel," which every student of the so-called "higher criticism" will find exceptionally valuable reading.

Christian Thought for August opens with a strong philosophical paper by Professor E. J. Hamilton, entitled "Perceptionalism a System of Philosophy." The professor expounds the doctrines of this philosophy, and opposes its principles to those of the sensationalism, materialism, idealism, and pantheism of the age with marked ability. "The Influence of the Bible on Modern Jurisprudence," by Hon. W. H. Arnoux, and "The Mistakes of Moses," by Rev. H. L. Hastings, are both valuable and timely articles, in that they bring into clear light a measure of wisdom in the Pentateuch so superior to that of all other ancient writings that to deny the inspiration of Moses, as skeptics do, is "to create a greater miracle than they deny." "Metaphysical Assumptions," by Professor Shriver, contains a conclusive argument against the agnostic who, while decrying religious beliefs because they are grounded on assumptions, is no less dependent on metaphysical assumptions for his negations than is the Christian theist for his belief. He thus shows that the agnostic "is hoist on his own petard."

In the July issue of the *Canadian Methodist Quarterly* we have: 1. "Amos, the Herdman Prophet of Tekoah;" 2. "A Study in Soteriology;" 3. "Points of Comparison of Methodist Theology with the Theology of other Churches;" 4. "The Destiny of the Human Race." Of these papers we note the first as giving a lucid statement of those apostasies in the kingdoms of Judah and Israel which were the grounds of the national judgments which Amos was divinely directed to foretell, a clear analysis of his prophecies, a somewhat critical commentary upon the style of his writing, and a vivid portrayal of his character. The second paper ably defends the *fact* and discusses the *doctrine* or theory of the atonement, rightly claiming that no *theory* of it can stand which does not recognize the absolute unity of God and the complete harmony of his perfections. The third paper proves that the peculiarities of Methodism rest on the rock of Scripture; that its *life* was known to the primitive Church, to the reformers, and is now the proper heritage of the Churches. Its

maintenance is the condition of the world's conversion. The fourth paper, though ably written, is fancifully speculative. It predicts the evolution of a new race, with a new language, new habits of life, and with a character made perfect through the power of Christianity. On the American continent it is to form one nation—the Americanadian!

THE *Yale Review* for September has: 1. "Immigration;" 2. "Petrarch and the Beginning of Modern Science;" 3. "An Inquiry Concerning our Foreign Relations;" 4. "The Confederate Foreign Loan;" 5. "Prussian Ministers and Imperial Rule;" 6. "Chinese and Mediæval Guilds." The first of these papers claims that this country is no longer in need of immigrants to settle its lands; and that the character of those now coming is as a whole such as to make their coming a source of danger to the body politic. It proposes a tax of $100 on all immigrants, said tax to be refunded to those who return home within three years and to those who at the end of that term prove themselves capable of self-support. In the third paper Professor Woolsey writes lucidly of the Behring Sea, the Barrundia, and the Itata questions, concerning which our government has contended for theories of international policy which the professor thinks to be questionable. The fifth article very clearly explains the working of the dual government in Germany; the sixth traces the origin and describes the peculiar features of Chinese guilds.

THE *New World* for September treats of, 1. "The Essence of Christianity;" 2. "Ecclesiastical Impedimenta;" 3. "New Testament Criticism and Religious Belief;" 4. "Thomas Paine;" 5. "Social Betterment;" 6. "The Role of the History of Religions in Modern Religious Education;" 7. "A Poet of His Century;" 8. "Divine Love and Intelligence." In the first of these papers Professor O. Pfleiderer elaborately discusses his theory that the essence of Christianity consists in Christ's teaching and typical representation of the most exalted ideal of men—"the universal human sonship of God." This "ethico-religious ideal of humanity Christ typically represented for us by the original power of genius in his own person." Saving faith, it says, "consists in the adoption of this ideal as the conviction of the heart and the principle of the life." This paper implicitly rejects the true divinity of Christ and his atoning death. It also implies Universalism, in that it finds the "final cause of the world" in the "divine sonship of all men." As a literary production it is most excellent; in its theological teaching it is anti-scriptural and misleading. In the third paper Orello Cone, discussing the proper limitation of scriptural criticism, makes concessions to rationalistic methods which logically lead to the conclusion that the dogma of the infallibility of the New Testament is untenable. Most assuredly Mr. Cone stands outside the line of that literary criticism of the Bible which is consistent with hearty belief in its divine origin. The fourth paper is a review of Mr. Conway's recent *Life of Thomas Paine.* This reviewer is evidently in sympathy with Mr. Conway's unsuccessful endeavor to defend a man who, though he rendered some valuable

service to the infant cause of American liberty, was yet a bitter enemy to the religion of the Bible, and, as Mr. Theodore Roosevelt contemptuously designates him in his life of Gouverneur Morris, "a filthy little atheist." This reviewer asserts of Paine's assault on the Bible that "in its general terms its force is conceded by all the higher criticism of the time"—an assertion which, being just, ought to strengthen the hostility of Christian thinkers to "higher criticism." In the sixth paper Jean Réville argues forcibly in favor of giving the "science of religions" a place among university studies. The seventh paper is an appreciative criticism of the poetry of George Francis Savage Armstrong, whose works it describes as profound, brilliant, and characterized by philosophic thought and dramatic individualization. The eighth paper is a brilliant essay showing the groundlessness of Mr. Spencer's contention that God is simply a mysterious and infinite energy. It is also a conclusive defense of the conception of God as an infinite personality, by whose infinite intelligence, power, will, and love the universe was created and is directed.

THE *Andover Review* for September has: 1. "Do the Literary Postulates of Hexateuch Criticism have any Parallels in the Other Books of the Old Testament?" 2. "The Naval Chaplaincy;" 3. "Henri Frédéric Amiel:" 4. "Old Roman Labor Guilds;" 5. "The Bible in the College." The first of these papers finds evidences that most of the biblical books were compilations, but it does not show that their being compilations disproves their inspiration. The second paper gives a very intelligent account of the duties, privileges, and drawbacks of naval chaplaincies. The third is a sympathetic and critical review of Amiel's profoundly thoughtful and elegantly written *Journal Intime*. The fourth paper shows, on the authority of Livy and other classic writers, that our modern labor unions and strikes had their types in the old Roman guilds from the times of Numa Pompilius to the latter days of the emperors. The fifth paper contends strongly and sensibly that the Bible ought to have an honorable place in the course of instruction of every college. Its leading editorial, on "The Divinity of Christ," is a most admirably written and profoundly thoughtful paper.

THE *Catholic World* for September opens with an article on "Home Rule." A statement concerning the "Catholic School System of Great Britain" names the sums given to Catholic schools which are under State supervision in secular studies, under the law which grants State aid to the voluntary schools of all denominations. After this we find "Reminiscences of Edgar P. Wadhams, first Bishop of Ogdensburg," which sketches the history of a pervert from Protestantism who was apparently a good but mistaken gentleman, whose High Church notions beguiled him into the folly of taking orders in the papal Church. A paper on "The Expulsion of the Jews from Spain in the Fifteenth Century" vainly aims to conceal the responsibility of Catholicism for that horribly cruel persecution. "The Conversion of the American People" indicates a purpose in

Romanist leaders to awaken a spirit of propagandism in their followers. It audaciously affirms that "there is practically little true knowledge of the supernatural life outside of the Catholic Church!" It contains a form of "prayer for the conversion of unbelievers," the salient point in which is that poor, spiritually ignorant Protestants may believe what?—not Christ, but "the teachings of Thy Church!" Unfortunately for the papal Church, but happily for the world, Americans believe that many of those "teachings" are contrary to the teaching of Christ, and for that reason they are praying for the conversion of Catholics to the true faith. They are encouraged to continue in this prayer by the stupendous fact of Protestantism, which is God's response to the prayer of anti-Catholic Christians. *The Catholic World* is a highly intellectual magazine very ably conducted.

In the *Nineteenth Century* for August eight distinguished gentlemen give replies to the question, "Why I Voted for Gladstone?" The main reason given by these respondents is their belief in Gladstone's ability to secure Home Rule for dissatisfied Ireland. Subordinate to this is their belief that British interests are safer in the hands of the Liberal party, of which he is the acknowledged leader, than when Conservative statesmen hold the political helm. In its second paper Sir Robert G. C. Hamilton, Governor of Tasmania, defends the "credit of Australia" against parties in England who had propagated opinions unfavorable to its financial prosperity. His paper claims that although Australia's indebtedness is heavy its resources are solid and ample, and English capitalists need not doubt the safety of their investments in its railway and other securities. He closes with an expression of his belief in the federation of England's colonies as a thing near at hand. Its fifth paper, entitled "Recent Science," by Prince Kropotkin, has value for students of chemistry, evolution, and bacteriology. The "missing links" which Darwin sought but failed to find are being discovered, it claims, especially in North and South America and Australia. And geology is in sight of supposed evidences of the connection, in bygone periods, between the continents separated by the great oceans. It also describes researches in bacteriology which suggest that the time is not distant when men will have learned so much of the nature of microbes as "to combat with success those microscopic bacteria which are the enemies of the human race." Its eighth paper, on "Art Studentship of the Early Italian Painters," by Jean Paul Richter, is suggestive both to amateur and professional artists, because it treats of the teaching methods of the men whose work has given them high rank on the rolls of fame. The ninth paper, entitled "The French Empress and the German War," basing its statements on the authority of a book having for its title *An Englishman in Paris*, shows that Eugénie's evil genius, and not Napoleon's personal ambition or judgment, moved him to begin the war with Germany which led to his dethronement. The foolish Eugénie paid, and is still paying, a fearful price for her folly. The thirteenth paper, named "The Verdict of England," by Edward Dicey, is a scorching indictment of Mr. Gladstone's political con-

sistency and of his Home Rule policy. Its writer represents the growing number of Englishmen whose estimate of "the grand old man" is far below that of his pronounced admirers. Mr. Dicey claims that England "has gone dead against his policy," as shown by Salisbury's English majority of seventy-two in the late election. The Irish vote elected him. Mr. Dicey doubts whether his majority will hold together, and hopes, therefore, that the Nationalists of Great Britain and Ireland will prevail. As a partisan view of British politics this paper is worth reading.

THE *Fortnightly Review* for August has eleven articles, of which we note one by Sir Charles Tupper on "The Question of Preferential Tariffs." Sir Charles is "High Commissioner for Canada." He advocates a tariff policy by which England should admit the products of Canada to her ports at lower tariffs than she imposes on her imports from other nations. He predicts that she will shortly do so. Another of its papers is a spirited essay on "Shelley," whose worth, both as poet and man, was so variously estimated that while one party cried, "Shelley is a great man," another said, "Shelley is an inspired imbecile." A third party almost blasphemously exclaimed, "Shelley is a modern Christ," to which a fourth set responded, "Shelley is a wretch." The sentiment of many, after hearing of his sad death, was expressed in the amiable exclamation, "Poor, dear Shelley!" This essayist, after a running comment on Shelley's career and poetical qualities, estimates his character more highly than his conduct justifies, yet fails to find evidence of intellectual greatness in his writings, which, he says, are "not lasting contributions to our exiguous store of deathless achievement." We note further a very interesting article on Mr. Balfour's work in the west of Ireland by a gentleman who made a tour over the "congested districts," observing which he was convinced that Mr. Balfour's methods had been of great service to their inhabitants. A symposium by six men of mark on the "Political Outlook" indicates that Mr. Gladstone's home rule measure will not succeed in the new Parliament, and that there is much public apprehension lest his foreign policy should prove disastrous to the empire. On the whole this is a very interesting number of the *Fortnightly Review*.

THE *Contemporary Review* for September has: 1. "An American View of Home Rule and Federation;" 2. "The Growth of Industrial Peace;" 3. "Professor Huxley as a Theologian;" 4. "Canine Moods and Manners;" 5. "Edward VI, Spoiler of Schools;" 6. "Talent and Genius on the Stage;" 7. "Flora Sacra;" 8. "Evolution not Revolution in Modern Warfare;" 9. "The Last Decade of the Last Century;" 10. "The Strategic Value of Egypt." In the first of these papers Mr. Albert Shaw argues that the best solution of the Irish question is in the federation of Great Britain and her colonies into an empire, in which an imperial Parliament would be the central power, with Ireland and the colonies self-governed at home, but equally represented in the great Parliament.

Mr. Shaw's opinion commends itself to many, if not to most, thoughtful Americans. The second paper describes the marked success of certain methods of "arbitration and conciliation" in the great industries of England as preventives of strikes. It merits the attention of the owners and managers of American industrial and railway incorporations and partnerships. The third article is a sharp criticism of Huxley's method of dealing with theological questions in his *Essays on Controverted Questions*, by Dr. Sanday, in which Huxley's dogmatism, diffusiveness, shallowness, inconclusiveness, and fallacious reasonings are lucidly set forth. The sixth paper sheds the light of historic truth on the tradition which made Edward VI the royal benefactor and patron saint of "Christ Hospital" in London, and of numerous other grammar schools in England. True history shows that Edward, like Henry VIII, "plundered the monasteries with two hands and founded schools with one hand." Both monarchs took much from the monks and priests and spent little in endowing schools. The paper is interesting to students of the history of Old England's grammar schools. The tenth paper makes it evident that Egypt is of such strategic value to England that she must retain it at all hazards or lose her hold on India, and her prestige as one of the leading powers in Europe.

Our Day for September bristles with sharply pointed ethical truths. In one paper it shows that the workingman might become his own capitalist if corporations in every State were placed under the supervision of "Comptrollers of Commerce." In another Joseph Cook writes forcibly against "Rumselling at the World's Fair;" and under "Questions to Specialists" Anthony Comstock writes words that ought to bring blushes of regret to the cheeks of Mr. Da Costa, Dr. Rainsford, and other censors of Dr. C. H. Parkhurst's brave battle against vice in New York. ——The *American Antiquarian* for September contains a feast of fat things to delight the taste of any student of prehistoric men and things on our continent. We note "Village Life and the Mound-builders' Cultus," and "Norse Remains in America," as of especial interest.——The *Wesleyan Methodist Magazine* for September has a choice list of interesting papers, among which we note "The Quantocks and the Lake Poets," the "Report of the Second Ecumenical Methodist Conference," in which Mr. Bunting's paper on Evolution is caustically reviewed, and a highly appreciative sketch of Dr. Rigg, the president of the Wesleyan Conference for 1892.——The *Century Magazine* for September offers a rich variety of papers suited to all classes of readers. Among its illustrated articles we note "The Grand Falls of Labrador," "Pioneer Pack-horses in Alaska," and "Architecture at the World's Columbian Exposition." In its "Topics for the Time" it deservedly scathes those unprincipled politicians who, in defiance of law, compel campaign contributions from government employés.—— The *Gospel in all Lands* for September is largely filled with interesting papers on the people of Japan and Corea, including statements of missionary work among them. Dr. Leonard has a judicious article in it on the

proper relation of individual churches to the management of foreign missions.——The *Chautauquan* for September has an illustrated article which sketches the career of Columbus; a lively description of a trip from the Golden Gate to the twin cities of St. Paul and Minneapolis; ten thoughtful papers on "The Women's Council Table;" and sensible discussions of many other topics of interest to all good Chautauquans and to all who love good reading. The *Missionary Review of the World* for September treats largely of missions in Japan and Corea. It has an encouraging paper on "Foreign Missions One Hundred Years Ago," sheds light on "The Missionary Crisis in the Turkish Empire," and is on the whole an inspiration to missionary zeal.——*Harper's New Monthly* for September is uncommonly rich both in the number and quality of its illustrations. Of its articles, "Literary Paris," by Mr. Child, "Chapman," by James R. Lowell, and "The Aryan Mark, a New England Town Meeting," are worthy of special note.——*Lippincott's* for September has "The Doomswoman," by Gertrude Atherton, for its completed novel, and a fine variety of minor papers.——The *Methodist Magazine* (Canada) for September has finely illustrated and well-written papers on "India: its Temples, Palaces, and Peoples," on "The Land of the Pharaohs," and on "Norway." Especially valuable to lovers of missions is an article by Rev. J. S. Ross, entitled "The First Hundred Years of Modern Missions."——The *Homiletic Review* for September has a long list of excellent articles, of which we note, "The Study of the Bible as a Classic," by Professor R. G. Moulton; "An Historical Study of Hell," by Dr. W. McLane; and "The Immortality of Mysticism," by Dr. E. Judson; and "Preaching and Teaching." These articles are in its "Review Section." In its "Sermon Section" Professor M. R. Vincent has a discourse on "The Debt of Power;" Dr. A. Maclaren one on "The Faithful Heart and the Present God;" and Dr. Storrs a strong one on "Strength out of Weakness." This is an excellent number of a very ably conducted review.——The *Treasury of Religious Thought* has among other good things a sermon on "Great Opportunities with Corresponding Difficulties," by Dr. Bomberger, and one on "The Power of Quiet Forces," by Rev. J. M. La Bach. All its departments are ably filled.——The *New Jerusalem Magazine* for August and September discusses from its denominational viewpoints, "The Problem of the Four Gospels," "The Religious Aspect of Evolution," "The Place of Woman in the Church," "The Supernatural Element in the Scriptures," etc.——The *Westminster Review* for August treats of: 1. "Ireland Under Grattan's Parliament;" 2. "Some Aspects of Sentiment;" 3. "The Modern Protective System;" 4. "Glimpses of Tom Moore;" 5. "Education in Germany;" 6. "The Ethics of Field Sports:" 7. "Mr. Froude and his Critics;" 8. "Unfettered Banking." The first of these papers claims a higher character and better political effects for Grattan's Parliament than English historians generally admit. The third, after describing the working of protection and free trade principles in modern commercial nations, confidently predicts the speedy descent of the former into the limbo of discarded errors!

BOOKS: CRITIQUES AND NOTICES.

THE RANGE OF READING.

It is no longer permitted the reader to survey only a narrow field of literature. The time has gone by of which Whittier wrote in "Snow Bound," when "scarce a score" of volumes should make up the library of a household. The age demands an extensive knowledge of books; the public libraries put every new volume within the reach of the poorest; the limitation of twenty-four hours is the only bound that should restrain the reader. Great thinkers are, as a rule, great students of books. "Napoleon's range of reading," it is said, "was very extensive. It included Homer, Virgil, Tasso; novels of all countries; histories of all times; mathematics, legislation, and theology." Though an exceptional man, the book was to him a necessity. In such an illustrious example is found a justification of acquaintance with every department of literature. No knowledge can come amiss. Every worthy book has its price. From the more recent volumes issued the reader may safely select the following for his perusal: *The Central Teaching of Jesus Christ*, by T. D. Bernard; *The Principles of Ethics*, by B. P. Bowne; *Mexico in Transition*, by William Butler.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Central Teaching of Jesus Christ. A Study and Exposition of the Five Chapters of the Gospel according to St. John, xiii to xvii inclusive. By THOMAS DEHANY BERNARD, M.A., Canon and Chancellor of Wells; Author of *The Progress of Doctrine in the New Testament*, Bampton Lectures, 1864. 12mo, pp. 416. New York: Macmillan & Co. Price, cloth, $1.50.

The title of this volume seems on the first thought a challenge of the truth. All teachings of the Lord must be held in their nature to be "central." To confine the attention to the gospel of St. John, whether it be his opening words to Nathanael, his discourse to the woman of Samaria, or his address to the disciples by the Sea of Galilee after his resurrection, all his words are most important. Not a single syllable, in short, ever fell from his lips that in a sense was not "central." Yet it is the fact that the continuous discourse of Jesus, in the night before his passion, was "a ministry to believers," which led Mr. Bernard to assume the position of the present volume. His position may be best stated by a quotation from his own Introduction: "Such is the teaching which we prepare to attend when we approach this division of the written word—five chapters, which have been called 'a Gospel within the Gospel,' a sacred inclosure, an interior sanctuary, where the Lord is alone with his friends; the manifestation to the world finished; the redemption of the world to follow. We enter under a cloud of divine sadness; we find ourselves under the brightest illuminations of truth and love. Instructions, consola-

tions, promises, revelations, form the legacy which the departing Saviour leaves to his Church. The section of the gospel thus marked off by its historical setting, and by the nature of its contents, holds not only a distinct but a *central* place in the teaching of Christ. It has this central character, first, as intervening between the narrative of the manifestation of Christ to the world and that of his passion and resurrection; secondly, as closing the teaching of Christ in the flesh and foreshowing his teaching in the Spirit." Assuming this to be the relative position of these chapters of St. John to the whole record of the gospel, Mr. Bernard proceeds to notice in detail the separate incidents, the discourses, and the high priestly prayer occurring in Christ's last interview with his disciples before his passion. Whoever is familiar with *The Progress of Doctrine*, which has given Mr. Bernard a recognized place among the theological teachers of the times, will discover in the present instance a similar sweep of thought, clearness of perception, and charm of statement. The book, which covers a field of treatment not often traversed, is by no means an ordinary volume.

The Evolution of Christianity. By LYMAN ABBOTT. 12mo, pp. 258. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

The writer of this book attempts to state "the historic faith of Christianity" not "in words which the Holy Ghost teacheth," but "in the terms of an evolutionary philosophy." But his definition of evolution leaves one in doubt as to whether it is, as Spencer defines it, a "change from an indefinite and incoherent homogeneity to a definite and coherent heterogeneity through continuous differentiations and integrations," or whether it is only a development or progressive advancement of living things subsequently to their origination by the creative act of God. His failure to clearly recognize this important distinction involves his reader in that confusion which is the consequent of incoherent thinking. Hence, although the volume is smart, even to brilliancy at times, it is neither profound in thought nor accurate in statement. It abounds in half truths which are as poisoned arrows, conveying the virus of error through apparently harmless propositions. Thus, for example, it defines revelation, not as Jesus explained it when he said, "The Father commandeth what I should speak . . . Even as the Father hath said unto me so I speak," but as "an unveiling!" That is, he explains this luminous word, "not as something external to man" as the Father's words were until Christ put them into human speech, but as "giving men a capacity to perceive and receive truth before incomprehensible." But how capacity to see spiritual truth can be gained except by its presentation from a source external to it this book fails to explain. This intermingling of obscurely stated error with a partial truth is characteristic of the volume. In this it illustrates the evil of attempting to state Christian faith in the terms of such a materialistic philosophy as Spencer shows evolution to be, or indeed of any other philosophy. The first corruption of Christian doctrine originated in similar attempts by ancient errorists to state it in the terms, and therefore

in the light of their systems. Hence we prefer to study revelation in the words spoken by Christ and inspired by the Holy Ghost. It can thereby be more easily comprehended, better understood, and more surely translated into the experiences of the heart and the conduct of life than when viewed through the mists of the philosophy of this sprightly but unorthodox and unsatisfactory book.

An Introduction to the Study of the Acts of the Apostles. By J. M. STIFLER, D.D., Professor of New Testament Exegesis in Crozer Theological Seminary. 12mo, 287 pp. New York: Fleming H. Revell Co. $1.25.

This is not a commentary. It does not place the words of St. Luke under an exegetical microscope. Rather, it weighs his thoughts and scans the purpose which guided him in the preparation of his "Acts." It is, in its author's intention at least, "an exposition of Luke's history which may be read with profit without consulting strictly exegetical commentaries." Its keynote is found in the words with which Luke begins his narrative, to wit: "The former treatise have I made of all that Jesus began to do and to teach." Placing emphasis on the word *began* in this citation, our author claims fitly enough that Luke purposed to trace the further activity of Christ from the point at which his gospel leaves it. Hence he views Luke's book as being in reality a record of the acts of Christ. The disciple named it the "Acts of the Apostles" because the enthroned Christ used those good men to carry out his will and to illustrate his spirit. In reality, it shows what Jesus *continued* to do and to teach. Guided by this concept, Dr. Stifler reviews, analyzes, expounds, elucidates, and illustrates Luke's invaluable history of the foundation and early growth of the Christian Church. He enters fully into Luke's spirit, firmly grasps his facts, and places them in such historic and biographical lights that, to many minds, the "Acts" will henceforth read like a new book. It is certainly a very attractive volume, which one cannot attentively read without benefit to both head and heart.

The Church of To-morrow. Addresses delivered in the United States and Canada during the autumn of 1891. By W. J. DAWSON. 12mo, 308 pp. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. $1.

The addresses in this volume discuss many of the questions which occupy the thought and stir the passions of the passing age. Catholicity, Doubt, the Socialism of Jesus, the Democratic Christ, and National Righteousness, are among its topics. In treating them Mr. Dawson shows that he has a deep insight into the meaning of great principles, and a clear perception of their comprehension and sweep. He is a broad-minded writer—thoughtful, and therefore suggestive of thought. There is a literary quality in his style which is both strong and beautiful. He writes as a man having deep sympathy with humanity in its struggles to escape from the ills which burden its conditions. Perhaps some will think him too broad in his charity for those who sustain systems based on

fundamental errors; but when viewed as a whole his book, we think, will command the approval of all liberal-minded Christian thinkers. Its wide circulation and considerate study will assuredly promote the progress of truth, and stimulate the growth of reformatory movements.

The Christian Life. A Popular Treatise on Christian Ethics. By C. F. PAULUS, D.D., Professor of Systematic Theology at German Wallace College, Berea, Ohio. Translated from the German by F. W. SCHNEIDER, A.M., Professor of Mathematics and English at German Wallace College, Berea, Ohio. Cincinnati: Cranston & Curts. New York: Hunt & Eaton. 12mo, pp. 415. Price, $1.50.

This lucidly thoughtful volume will be welcomed by earnest Christian thinkers because its teachings are strong antidotes to that active selfism which seeks with unwearied zeal to persuade men that they may be greedy of gain, unjust toward others, and participants in worldly pleasures without ceasing to be disciples of the Christ. Its author demonstrates that the Christian life is essentially ethical. Its keynote is that "Christian ethics embraces the moral life in its connection with the redemption of Christ Jesus, ... that the purpose of Christian ethics is the presentation of the Christian life." It finds the data of ethics in the moral law made known by the voice of conscience, by the government of the world, and by the revealed will of God. In these the norm of the moral is found. What is contained in the divine law thus revealed "is good and right because God wills it." But not "*only* because it is the expression of his will," as the author puts it, but because, as Cousin more clearly states it, "God, being wholly just and good, can will nothing but what is good and just" in itself. Dr. Paulus divides his work into two parts: 1. "The Natural Life;" 2. "The Christian Life." In the first he treats of "The moral endowment of men;" "Man in the sinful state;" "Death of the natural man." In the second part we have the Christian life in its beginning, progress, and consummation. Social ethics, or the molding of society by the Christian life, is then set forth as that life works in the family, in society, in the state, and in the church. In this comprehensive treatment of the varied application of ethical principles the book is radical without being extreme. On difficult questions of conscience it is vigorous yet discriminative. Where it touches theological points it is not harshly dogmatic but strictly scriptural. Its views of Christian experience are in harmony with those of Methodism and of the New Testament. In its discussions of the freedom of the will it is philosophical and lucid. Taken as a whole, without indorsing all its opinions, we commend it to both clerical and lay readers as an intellectually suggestive and morally instructive volume.

The Fourth Gospel. Evidences External and Internal of its Johannean Authorship. Essays by EZRA ABBOT, ANDREW P. PEABODY, and BISHOP LIGHTFOOT. 8vo, pp. 171. New York: Charles Scribner's Sons. Price, $1.50.

Saint John's gospel, the authenticity of which was universally accepted by the primitive Church, has been and still is bitterly attacked by critics of the Tübingen school for the obvious reason that their myth-

ical theory of the origin of the gospels cannot be harmonized with John, who testifies to what he actually saw and heard. But since the specious reasoning of that rationalistic school has disturbed the faith of many, this scholarly defense of *The Fourth Gospel* is timely and valuable. It contains three essays, the first of which proves that in the last quarter of the second century St. John's gospel was generally received as genuine among Christians; that Justin Martyr included it in the apostolical memoirs of Christ to which he appealed; that it was used by the Gnostic sects; and that the attestation appended to the book itself testifies to its genuineness. The thoroughness with which these points are argued in this essay is eminently satisfactory. In the second essay Dr. Peabody brings into view some very marked tokens of John's authorship found in the contents of the book. Among these are the absence of the author's name; abundant evidence that it was written by a native of Judea; by a Hebrew then living remote from Palestine; by a resident of Ephesus near the close of the first Christian century; by one familiar with the events recorded; and by an old man: all of which tradition affirms to be true of John. Dr. Peabody also effectively answers objections to John's authorship based on the character of Christ's discourses therein recorded, and to the seven miracles he describes, which, say skeptical writers, were "impossible events." Bishop Lightfoot, in the third essay, while following a line of thought somewhat similar to that of Dr. Peabody, gives particular attention to Baur's contention that the fourth gospel was not written until after John's death. He also shows from its contents, and especially from its coincidences, that it could not have been a forgery, as is claimed by critics of the Tübingen school. Taking these admirable essays as a whole, they conclusively sustain both the authenticity and genuineness of this gospel, which, because of its verisimilitude to the spirit, the thought, and the language of the Christ, is even more precious to spiritual Christians than the synoptical gospels.

The Sermon Bible. Psalm LXXVII to Song of Solomon. 8vo, pp. 476. Price, cloth, $1 50.

The Sermon Bible. Isaiah to Malachi. 12mo, pp. 511. Price, cloth, $1.50.

The Sermon Bible. St. Luke I to St. John III. 12mo, pp. 414. Price, cloth $1.50.

The Sermon Bible. John IV to Acts VI. 12mo, pp. 395. Price, cloth, $1.50.

The Sermon Bible. Acts VII to 1 Corinthians XVI. 12mo, pp. 394. Price, cloth, $1.50.

We have already expressed our judgment that this kind of literature is only valuable to the minister as it stimulates rather than supplies thought. One inclined to make use of other men's ideas will find condensed material on nearly every page of these books, which might be expanded into rich and copious expositions; but it is preliminary study that is the hardest, the most original, and the most compensative, and no self-respecting student will permit another even to aid him in this work. The comments here given are the results of intelligent research, and, viewed without any regard as to the use that might be made of them, they are nourishing

to the soul, strengthening to the faith, and the source of much enlightenment in the Scriptures. Christian laymen will especially be profited by a perusal of these volumes. A. C. Armstrong & Son are the publishers.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Principles of Ethics. By BORDEN P. BOWNE, Professor of Philosophy in Boston University. 8vo, pp. 309. New York: Harper & Brothers.

Christianity is the most ethical of all religions. It has no code of ethics, but it teaches fundamental principles which tend to produce a perfect ethical life in the individual and in society. Its Founder was the ideal ethical man. Its elementary and working principle, which is faith, takes its Founder's ethical character into its life and works toward its reproduction in its subject. The love which is its working principle is conditioned on its ethical fruitfulness, and the spiritual bond which binds the disciple to his Master breaks when burdened by the weight of an unethical life. What need, then, it may be asked, of ethical writings other than Holy Scripture? If all men were followers of Christ, or disposed to become such, the teaching of the Lord Jesus might meet the world's need of ethical enlightenment; but his teaching is too generally ignored or opposed. False systems of religion and philosophy, which tend to obscure man's moral concepts, are current, and the complex conditions of modern civilization give rise to manifold perplexing ethical problems and provoke subtle questionings; consequently exposition of the science and of the philosophy of ethics is a pressing need of society.

This admirable volume is a response to this need in that it treats not of the science but of the philosophy of ethics. It contains, not a mere category of human duties, but a discussion of the principles which determine the right or wrong of human actions—which show why the former are obligatory and the latter to be condemned. Mr. Bowne, as he states, avoids the mistake of writers "whose ethical theory has been a product of the closet rather than of moral life." They deduced a moral life from a theory; he deduces a theory from the concrete life. In the introduction to his volume Professor Bowne shows that the moral life of men began, not by the perception of ethical principles, but by forming rules of conduct. Then, after critically describing the various directions which may be taken by students in search of principles which explain concrete duties, he, while claiming that the question of the origin of moral ideas is irrelevant to the aim of his book, yet notes that English moralists have generally confused the question of originality with that of validity, thereby producing misunderstanding, confusion of thought, and waste of effort. "A system of ethics," he well says, "like a system of mathematics, has not to inquire into the origin of ideas with which it works, but only into its meaning and implications. In both cases the ideas are valid, if at all, not by virtue of a peculiar genesis, but because of the evidence with which they appeal to the mind as it now is." Proceeding to explain

the complexity and discord of ethical literature he describes the various schools of ethics, namely, 1. "The virtue and the happiness school," which he rejects, because "it looks to pleasure of some kind as the only rational end of action, and takes account of virtue only as a means to happiness." 2. "The egoistic and benevolent schools." He justly condemns the former because it is wholly selfish. To the latter he objects because, while revolting against the selfish school, "it has sometimes gone to the absurd length of allowing self-interest no rights whatever." 3. The intuitive school, in which "the mind is supposed to see intuitively that certain acts, or principles, or motives, are right." To this it is objected "that there is no agreement whether the intuition attaches to the act, the principle, or the motive. The only thing sure is that there is an intuition of something somewhere." Empiricism in this school denies original insight to the mind, and accepts consequences as the test of right and wrong. 4. Within this school some are found who suppose the morality of an act attaches to the motive or intention of the doer; others claim that it attaches solely to the consequences, and is independent of the doer. To this the objection is that "neither view furnishes a working theory of ethics, and each leads to its special one-sidedness." 5. The system of ethical truth is noted which claims that freedom has no significance for ethics. To this the objection is that its affirmations and denials, while true in a special sense, are made and understood in a general one. The result is barren logomachy. 6. Other distinctions arising from metaphysical speculations, from the study of ethical theory in connection with religion, and especially from systems which accept the dogma of necessity, are next treated. "But," says our judicious author, "in this strife and confusion of all theory the practical life, with its implicit moral principles, remains. This is the raw material of all theory, and by its adequacy to express this life every theory must finally be judged. . . . The aim in the following discussion is not to build up a completed ethical system, but by a critical study to enable the reader to discern the outlines of ethical truth and the principles which underlie conduct." Having thus given to the reader the keynote of Mr. Bowne's able volume, we add a brief outline of its topics. Its first chapter treats of "Moral Ideas and their Order." "The Good" is the topic of the second chapter. "The Need of a Subjective Standard" is pointed out in the third. Under "Subjective Ethics" the author treats of "the idea of moral obligation and of the failure of attempts to define or deduce it." "Development in Morals," "Moral Responsibility," "Ethics and Religion," "Ethics of the Individual, the Family, and of Society," are luminously treated in the remaining chapters of this really profound work, which is a truly valuable contribution to philosophical and ethical literature. Acute discrimination, lucidity of statement, logical precision and force in argument, strength and terseness of style, depth of insight, breadth and comprehensiveness of view, and qualified boldness in the expression of opinion are its characteristics. It is, moreover, a timely contribution to the needs of this age of skeptical activity and moral looseness, because of the light it sheds on

ethical problems and the tendency of its teaching to strengthen the moral tone of the Christian Church. Its ethical suggestiveness commends it to ministers and reformers as eminently worthy of a place in their libraries.

Literary Landmarks of London. Eighth edition, revised and enlarged; with portraits. By LAURENCE HUTTON, Author of *Curiosities of the American Stage*, etc. 12mo, pp. 367. New York: Harper & Brothers. Price, cloth, $1.75.

London is perhaps the greatest literary center of modern times. That so many of the world's distinguished dramatists, historians, novelists, poets, essayists, and other *literati*, have made it their residence, gives it a higher rank than even its commercial prominence. To trace the leading characteristics and to record the residences of these literary celebrities, for the use of visitors in London, has been the purpose in the preparation of the present work. While less pretentious than a series of biographical papers, it is, on the other hand, more voluminous and valuable than the ordinary guidebook. Its matter is attractive; its popularity is seen in the fact that it now reaches its eighth edition.

First Steps in Philosophy (Physical and Ethical). By WILLIAM MACKINTIRE SALTER, Author of *Ethical Religion.* 12mo, pp. 155. Chicago: Charles H. Kerr & Co. Price, cloth, $1.

The elementary principles of every science are all-important. Without their careful definition no line of study can be satisfactorily begun or reach those ultimate conclusions which their advocates desire. Mr. Salter has felt that this is especially the case in the department of philosophy, where abstrusities are involved, and where every word has a technical and unusual meaning. His handbook is in reality an examination of the two fundamental conceptions, Matter and Duty. In the consideration of the first of these he has given that notice to the difficulties connected with idealism which the gravity of the case demands. In the discussion of the second conception the incompleteness of intuitionism and utilitarianism is shown. The book is tentative, and to be taken with reservation.

Select Poems of William Wordsworth. Edited, with Notes, by WILLIAM J. ROLFE, Litt.D., Formerly Head-Master of the High School, Cambridge, Mass. With Engravings. 16mo, pp. 258. New York: Harper & Brothers. Price, cloth, 56 cents.

Full appreciation of a poet implies something more than the mere reading of what he has written. We must know the circumstances that inspired a particular poem, the peculiar mental habit of the poet, and the reason for the use of singular and epigrammatic forms of speech, if we would entirely comprehend the majesty, the rhythm, and the lofty literary drapery of the writer. In part this small book supplies this want, aiding the reader to a just understanding of some of the beautiful thoughts of William Wordsworth. For we have here such poems, with explanatory notes and comments, as make a book of rare worth to those who would fairly estimate a rare soul bent on expression in poetic forms of thought.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty. By WILLIAM BUTLER, D.D. 8vo, pp. 325. New York: Hunt & Eaton. Cincinnati: Cranston & Curts. Price, cloth, $2.00.

Through much tribulation has Mexico come to her present degree of stability and promise. While it is probably true that the elemental period of every modern nation has been crowded with privations, particularly has the development of this American people been a long and bloody tragedy. History contains no more heart-rending chapter in its many-paged record, and it is a chapter which has not always been fully understood or regarded. It is partly to rectify such misconceptions in the Mexican history that Dr. Butler has prepared his present volume. A wide traveler, a discriminating observer of national customs, and a veteran missionary who has learned in the darkness of heathenism to discern the signs of gospel progress—an indifferent story of Mexican development would not be satisfactory from his hand. The fortification of his historic statements by reference to documentary evidence—a method which has cost the author no small labor—gives a tone of certainty to his work. The interests of accuracy are thus served in the correction of existing errors, an illustration of this correction being the refutation of the charge of traitorship against Colonel López which so long prevailed. The attractive nature of Dr. Butler's description is also its recommendation. Whoever has read the *Land of the Veda*, and has been thrilled by its surpassing tragedies, will feel the fascination of the present story. As a master of vivid English Dr. Butler has drawn the picture of the Mexican struggles with a graphic pen. His volume has therefore a charm for all readers. While it does not particularly discuss the topography of Mexico, its natural resources, or its commercial promise, it is nevertheless a work in which the social economist, as well as the reformer, is concerned. In tracing the progress of the missions of the Methodist Episcopal Church in Mexico, it has also a denominational value which the Church should not be slow to recognize. As the latest publication of one of her most honored missionaries its optimistic spirit is refreshing, and Mexico, by its showing, seems truly "in transition" from heathen darkness to Christian enlightenment.

The Story of the Life of Mackay of Uganda. Told for Boys. By his Sister. 12mo, pp. 338. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

According to the map Uganda is a province lying northwest of Victoria Nyanza; according to the reports of travelers it is rich in natural resources and capable of sustaining a large population. Of this province and people Mtesa was king—proud, defiant, but teachable, and animated with a progressive spirit. Through the instrumentality of Stanley the king adopted some customs and ideas of civilization, besides accepting in form some of the doctrines of Christianity. However, the province needed the presence of a missionary force to keep it in sympathy with

English notions of government and brotherhood, and in 1878 Mr. Mackay, leaving his Scottish surroundings, arrived in Uganda, intending to devote his life to the service of the heathen. The book is a recital of his experiences and observations, together with revelations of the actual working of heathenism. He saw it in its most abhorrent realistic features, and describes in a vivid style the pathetic yearnings of his soul for the relief of the people. It does not seem that superstition is the worst element of heathenism: but cruelty, abominations corrupt and degrading, the slave-trade existing among themselves and destroying the bonds of humanity and the sense of sympathy—these and other customs or wrongs, too deeply seated in the very character of the people to be at once counteracted, cry aloud for some agency of deliverance from their awful thralldom. Mr. Mackay alone was an insufficient force. He died at his post leaving Uganda unredeemed, but his spirit of consecration was as beautiful as his services were beneficent. The reading of this volume, prepared with loving care by his devoted sister, will enrich the mind of youthful readers, and perhaps inspire some of them to sacrifices for the Master by the model life it portrays.

Charles Haddon Spurgeon, Preacher, Author, Philanthropist. With Anecdotal Reminiscences. By G. HOLDEN PIKE, Author of *The Romance of the Streets*, etc. 12mo, pp. 397. New York: Funk & Wagnalls Company. Price, cloth, $1.

Charles H. Spurgeon: His Faith and Works. By H. L. WAYLAND. 12mo, pp. 317. Philadelphia: American Baptist Publication Society. Price, cloth, $1.25.

From the Pulpit to the Palm-Branch. A Memorial of C. H. Spurgeon. Sequel to the Sketch of his Life, entitled *From the Usher's Desk to the Tabernacle Pulpit.* Five Memorial Sermons by Rev. A. T. Pierson, D.D.; Descriptive Accounts of Mr. Spurgeon's Long Illness and Partial Recovery; His Last Month at Mentone, including Verbatim Reports of the Last Two Addresses Given by Him, and the Last Two Articles he wrote; with the Official Report of the Services in Connection with His Funeral. 12mo, pp. 281. New York: A. C. Armstrong & Son. Price, cloth, $1.25.

The life of no modern Christian worker now called to his reward is richer in biographic materials than Mr. Spurgeon's. Great in his life and ministry by every standard of measurement, men will long find an incentive to Christian faith and work in his written story. Among the numerous biographical volumes already issued, having the great preacher for their basis, are included the three above enumerated. Each has its excellencies. The first, by Mr. Pike, tells the general story of his life in an interesting way. The second, by Dr. Wayland, has its value in the fact that its author as a Baptist interprets the life work of Mr. Spurgeon from the standpoint of his own denomination. The third volume gathers up the closing experiences in the departure of Mr. Spurgeon, and therein is readable and important.

John Wesley. By Rev. JAMES J. ELLIS. 12mo, pp. 228. New York: Fleming H. Revell Company. Price, cloth, $1.

John Wesley still lives in the numerous biographies his name is evoking, and in the more potent influence of his memory in the religious in-

stitutions of mankind. The present volume is not new in its facts or the details of his long career; but it differs from many in the modernizing process to which it has been subjected. The author writes in an every-day style, giving to his pages a freshness that almost amounts to a charm and a piquancy that relieves the reader of weariness. The common phrases of Wesley's day are plentifully used, somewhat compromising the dignity of the biography, though it is confessed they would scarcely be noticed in a larger volume. We have only to add that he who reads this book will have presented to him an exalted idea of the character of Wesley and some knowledge of the great work he achieved.

Sir Philip Sidney. Type of English Chivalry in the Elizabethan Age. By H. R. Fox Bourne, Author of *The Life of John Locke*, etc. 12mo, pp. 384. New York: G. P. Putman's Sons. Price, cloth, $1.50.

John Kenneth Mackenzie. Medical Missionary to China. With Portrait. Second Edition. By Mrs. Bryson, London Mission, Tien-tsin, Author of *Child Life in Chinese Homes*, etc. 12mo, pp. 404. New York: Fleming H. Revell Company. Price, cloth, $1.50.

Henry Boynton Smith. By Lewis F. Stearns, D.D., Late Professor in Bangor Theological Seminary, Maine. 12mo, pp. 368. New York: Houghton, Mifflin & Co. Price, cloth, $1.25.

Biography is more than the study of the individual life. In its philosophic sense it involves a notice of the relation which contemporaries bear to one another and to their successors; and in its pursuit to ultimate consequences it must arrive, by the very contrast between individuals of different centuries, at the value of the life which is under investigation. Hence it is that the biographical stories of the three men mentioned above borrow force from the very contrast.

Sir Philip Sidney has gained an enduring place as a true type of that English chivalry which flourished in the days of Elizabeth. Mr. Bourne has prosecuted his pleasant biographic task with ardor, and yet with discrimination. Under his portrayal Sir Philip loses nothing of the renown which time has long since awarded him. As Greville wrote: "He was a true model of worth; a man fit for conquest, plantation, reformation, or what action soever is the greatest and hardest among men; . . . his chief ends being not friends, wife, children, and himself, but above all things the honor of his Maker and the service of his prince and country." The volume belongs in the series of the *Heroes of the Nations.*

John Kenneth Mackenzie belonged to the present generation, to which chivalry of the Elizabethan age has become traditional. Yet he illustrated in his living that later chivalry which is the consummate flower of a Christian civilization. Of English birth, and called by divine influences to the work of a medical missionary, he spent thirteen years of heroic labor in China, and then was suddenly called to his reward. His consecration is impressive and his story an inspiration.

The name of Henry Boynton Smith is familiar in the department of modern American theology. He was no ordinary man. His sturdiness of soul, his large natural endowment, his richness of spirit, and his useful-

ness as a theological professor, literary writer, and student, are ably set forth in the present biography. The book has its place in the series of *American Religious Leaders.*

London. By WALTER BESANT, Author of *All Sorts and Conditions of Men Fifty Years Ago*, etc. With Illustrations. 12mo, pp. 509. New York: Harper & Brothers. Price, cloth, ornamental, $3.

The knowledge of London is fundamental to the understanding of English history. For so many centuries has the great metropolis been an integral part of the public life and a commanding factor in the national growth, that her records must necessarily be mastered and appreciated by the true student of history. Since the investigation of metropolitan life is also a study of fashions, architectural growth, social customs, and other general forces of civilization, the inquiry assumes a concrete form which is both easy and engaging. Mr. Besant's volume proceeds upon this order, its purpose being defined by the author himself in the admirable words: "It has been my endeavor to present pictures of the City of London—instantaneous photographs, showing the streets, the buildings, and the citizens at work and at play. Above all, the citizens: with their daily life in the streets, in the shops, in the churches, and in the houses; the merchant in the quays and on 'Change; the shopkeeper of Cheapside; the priests and the monks and the friars; the shouting of those who sell; the laughter and singing of those who feast and drink; the ringing of the bells; the dragging of the criminal to the pillory; the riding of the lord mayor and aldermen; the river, with its boats and barges; the cheerful sound of pipe and tabor; the stage, with its tumblers and its rope-dancers; the 'prentices, with their clubs; the evening dance in the streets. I want my pictures to show all these things." Obedient to this impulse Mr. Besant shows himself a skillful portrayer of the composite London life. His pictures have a vivid quality. From the fifth and sixth centuries to the days of George II he continues his survey, making use of the *Anglo-Saxon Chronicle*, of Riley's *Extracts from the City Records*, and of other reliable sources of information. The volume deserves high commendation. In matter it is valuable, in illustrations and mechanical preparation it is most attractive to the eye.

The Boy Travelers in Central Europe. Adventures of Two Youths in a Journey through France, Switzerland, and Austria, with Excursions among the Alps of Switzerland and the Tyrol. By THOMAS W. KNOX, Author of *The Boy Travelers in the Far East*, etc. Illustrated. 8vo, pp. 532. New York: Harper & Brothers. Price, cloth, $3.

The two boy travelers of the present story are untiring and enthusiastic tourists. Already we have noticed their visits to various countries of the globe, and have remarked upon their interesting experiences. In their present tour through Central Europe they show a no less eager scrutiny of national customs and a no less intelligent power to reach correct conclusions than on former pilgrimages through European lands. France, Switzerland, and Hungary are now the countries visited by these youthful

students. A generous use of illustrations occurs in the volume and makes it a worthy sequel to its predecessors. Mr. Knox has chosen a delightful way in which to teach his young readers national history and customs. The present book should whet the desire of his boy patrons to visit in person the strange lands of the continent.

MISCELLANEOUS.

Stories About Jesus, Our Lord and Saviour: His Wonderful Words and Works. With 389 Pictorial Illustrations. By Rev. C. R. BLACKALL and Mrs. EMILY C. BLACKALL. Quarto, pp. 271. Philadelphia: Benjamin Griffith. Price, cloth, $2 75.

The construction of a life of Christ for the young is not an easy undertaking. Many of the requirements for such an ideal volume seem, however, to combine in the present case. For its many authorities consulted, looking toward accuracy of statements; its simplicity of language, without adherence to the monosyllabic method; and its frequency of illustrations, as emphatic object-lessons for youthful readers, it merits approving words.

Americanisms and Briticisms. With other Essays on Other Isms. By BRANDER MATTHEWS, with Portrait. 16mo, pp. 190. Price, cloth, ornamental, $1.

From the Books of Laurence Hutton. With Portrait. 16mo. pp. 182. Price, cloth, ornamental, $1.

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From the Easy Chair. By GEORGE WILLIAM CURTIS. With Portrait. 16mo, pp. 231. Price, cloth, $1.

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Criticism and Fiction. By WILLIAM DEAN HOWELLS. With Portrait. 16mo. Price, cloth, ornamental, $1.

These handy volumes belong to the series of American Essayists, published by Harper & Brothers. As to authorship the miscellaneous papers here found are beyond criticism; in their attractiveness of print they are altogether satisfactory.

Tributes to Shakespeare. Collected and Arranged by MARY R. SILSBY. 16mo, pp. 246. New York: Harper & Brothers. Price, cloth, $1.25.

This book is constructed on an unusual basis. What many of the world's lesser poets think of the great English poet is worth the knowing. Many of these judgments are here gathered by Mrs. Silsby. She has done the reading world a service in their compilation.

Columbus. An Epic Poem giving an accurate history of the Great Discovery in Rhymed Heroic Verse. By SAMUEL JEFFERSON, F.R.A.S., F.C.S., Author of *The Epic of the Invincible Armada.* 12mo, pp. 239. Chicago: S. C. Griggs & Company. Price, cloth, ornamental, $1.25.

An opportune poem, told in good versification, and interesting to all who prefer to read in meter the story of the great discovery.

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